AN INDICTMENT AGAINST *ENGLAND* BECAVSE OF HER SELFE-MVRDERING DIVISIONS:

Together

VVITH AN EXHORTATION TO AN *ENGLAND*-preſerving Vnity and Concord.

Preſented in

A SERMON PREACHED before the Right Honourable Houſe of Lords in the Abby Church at *Weſtminſter*; at the late Solemne Faſt, *December* 25. 1644.

By *Edmund Calamy*, B. D. and Paſtour of *Aldermanbury* in LONDON.

Cyprian. *Pacem Eccleſiæ Martyrio præferimus. Peius eſt ſcindere Eccleſiam quam ſacrificare Idolo.*

LONDON,
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TO THE RIGHT HONOVRABLE HOVSE OF Lords Assembled in PARLIAMENT.

THe *differences and* Divisions *of* England *at this day are so many, so great, and so* destructive *to* Church *and* State, *as that it cannot but be accounted a* transcendent *act of* Piety *and* Charitie *for any man to endevour according to his place to compose the one, and remove the other. But though this worke be very excellent, yet it is also very dangerous to him that shall undertake it. For it is often found, that he that will step into reconcile two parties that are a* fighting, *doth prove the party against which both of them will* fight. *Or if not both, yet alwaies the party that doth the wrong will be a bitter enemie to him that would make up the breach. And therefore it is expressely said,* Act. 7. 26, 27. *That when* Moses *saw two of his brethren striving one a-*

againſt the other, and ſtept in to ſet them at one, ſaying, Sirs, ye are brethren, why wrong ye one another? He that did his neighbour the wrong thruſt him away, ſaying, Who made thee a Ruler and a Judge over us? *But yet notwithſtanding, happy is that man whom God ſhall make any wayes inſtrumentall to the bringing in of a holy and bleſſed Peace into this diſtreſſed Iland, though with the loſſe of his owne life. Famous is the example of* Gregory Nazianzen, *who was* Biſhop *of* Conſtantinople, *eminent for Learning and Piety: And yet when he ſaw a prevailing Faction endevouring to chooſe another into his place, and that it would much diſturbe the peace of the Citie if he did not yeeld it up; he brake out into this ſpeech:* Abſit, inquit, ut mei causâ aliqua ſimultas oriatur in Dei Sacerdotibus. Si propter me eſt iſta tempeſtas, tollite, & mittite me in mare, & deſinet à vobis quaſſatio. God forbid that for my cauſe any difference ſhould ariſe amongſt the Miniſters of God: If this tempeſt be raiſed for my cauſe, take me, & throw me into the Sea that ſo the tempeſt may ceaſe. *A ſentence worthy to be written in* letters of Gold, *and to be put in practiſe by every true hearted* Engliſhman. *The like we read of* Codrus a Heathen King, *who for the love of his people expoſed himſelfe to death. And of* Curtius, *and of three* Decii *that devoted themſelves to ruine for the ſafetie of their Countrey. The Booke of God telleth us of* Moſes *that was willing to have his name blotted out of the Booke of life: and of* Paul *that was willing to be an* Anathema, *that ſo God might be reconciled to the people of* Iſrael *with whom he was diſpleaſed. But the greateſt example of all is of our* Lord and bleſſed

Ruffini hiſtor. Eccleſiaſt. lib. 2. cap. 9.

Saviour

Saviour, *who emptied himſelfe of his Divinitie, and became a ſervant, and a curſe, that he might become our* Peace-maker.

Much to this purpoſe is ſaid in the inſuing Sermon, which is now made publique by your Commands. Something alſo is ſaid to keep up your ſpirits from being over-diſmaied at the conſideration of theſe Land-deſtroying Diviſions. Great are the ſearchings *and* tremblings *of heart, becauſe of theſe Diviſions. But be not over-diſcouraged: It is* Gods Prerogative *to bring* light out of darkneſſe, good out of evill, unitie out of diviſion: *He worketh by* contrarie *meanes as well as by* unlikely *meanes. He delivered* Jonah *by a* Whale, *and kept him (as* Baſil *ſaith)* vivus in ſepulchro. *He raiſed* Joſeph *by caſting him into* priſon; *he cured the blind man by* clay and ſpittle. *And I doubt not but he will bring a great deale of good at laſt out of our Diviſions. It is obſervable that* Simeon *and* Levi, *that at firſt were* brethren in iniquitie, *joyning together to deſtroy the* Shechemites, *and for this cruel act, as a ſutable puniſhment, were* divided in Jacob, and ſcattered in Iſrael, Gen. 49. 7. *Yet notwithſtanding becauſe afterwards* Levi *was zealous for God againſt the worſhippers of the golden Calfe, and did appeare valiantly on Gods ſide,* Exod. 32. 26. *God did turne this* curſe *into a* bleſſing, Deut. 33. 10. *For* Levi *was conſecrated to* teach Jacob Gods judgement, and Iſrael his law, &c. *And the* Simeonites, *as* Ainſworth *obſerves, were alſo* Teachers of the Law in the Synagogues of Jacob; *and the* Levites in the Schooles of the ſonnes of Iſrael. *This ſtory is written for our conſolation. The time was when we dwelt in peace and unitie,*

Ainſw. in Gen. 49. 7.

unity, but then we combined against God and his children; and for this cause as a just curse, God hath divided us one from another, to the utter ruine one of another. But yet notwithstanding, if you (Right Honorable) will goe on to shew your selves zealous for God and his Cause, and to appeare vigorously and faithfully on his side; God will turne our great curse *into a great* blessing. *And as the dividing of the* Red Sea *was made by God a way and meanes to lead the people of* Israel *over into* Canaan, *and to destroy the* Egyptians: *So God will make our Divisions in this Red Sea of bloud, into which we are plunged, a way and meanes to a happy* Canaan *of unitie and peace; and to the utter ruine of our implacable Adversaries. Thus he did with the divisions of* Paul *and* Barnabas, *as this Sermon relates unto you. Onely be couragious for God, and in nothing be terrified at our differences, but make your peace with him, and he at last will make us at peace one with another: which is the earnest prayer of*

Your Honours

Spirituall servant,

EDMUND CALAMY.

A SERMON PREACHED TO the Right Honourable Houſe of Lords on the Monethly Faſt, *December* 25. 1644.

Matth. 12. 25. latter end.

Every kingdome divided againſt it ſelfe, is brought to deſolation: and every citie or houſe divided againſt it ſelfe, ſhall not ſtand.

THeſe words are a *juſt Apology of Ieſus Chriſt, againſt the uniuſt accuſations and blaſphemies of the Scribes and Phariſees.* There was a man brought unto Chriſt that was *poſſeſſed with a Devil that made him dumbe and blind; and Chriſt healed him, inſomuch that the blind and dumbe, both ſpake and ſaw*; Verſ. 22. This great miracle had three different effects. The common people were aſtoniſhed and ſaid; *Is this the ſonne of David?* Verſ. 23. His own kindred thought him mad, and ſought to lay hold on him, *Mark.* 3. 21. But the Phariſees when they heard of it, they blaſphemouſly ſaid; *This fellow* doth not caſt out Devils, but by Beelzebub the Prince of Devils. Now Chriſt to cleare himſelfe from this curſed aſperſion brings foure *Arguments*, whereof this in my Text is the firſt. Interpreters take much paines to make out the ſtrength of the Argument. The

ſumme of what they ſay is this. It is an Argument drawn from the policy and ſubtiltie of the Devill. For if Satan caſt out Satan (ſaith *Chriſt*) then Satan ſhould be divided againſt himſelfe. And if Satan ſhould be divided againſt himſelfe, then Satan ſhould ſeek his own ruine. *For every kingdome divided againſt it ſelfe, is brought to deſolation, and every citie or houſe divided againſt it ſelfe ſhall not ſtand.* But it is incredible to thinke that Satan ſhould ſeeke the ruine of his own kingdome, which he indeavoureth by all means to promote and propagate. And therefore it is certaine, that I do not caſt out Devils by the power of Beelzebub the Prince of Devils. This is Chriſts firſt Argument.

But my purpoſe is to handle theſe words, only as they are an *intire propoſition* in themſelves; as they are a *generall Maxime*, written in great Characters, not only in the *Booke of God*, but in the *Booke of Nature*: and as they are a *cleare Looking-glaſſe*, in which with ſad countenances we may behold the woefull condition that *England* is in at this preſent. For theſe words are the words of *Ieſus Chriſt*, who is truth it ſelfe. *Every kingdome divided againſt it ſelfe is brought to deſolation, and every houſe or citie divided againſt it ſelfe cannot ſtand.* And if every Kingdome, then the Kingdome of *England*, divided againſt it ſelfe is brought to deſolation, and if every Citie, then the Citie of *London* divided againſt it ſelfe ſhall not ſtand. In the words themſelves, we have two parts.

Firſt, Chriſt doth here ſet down *one great Cauſe of the ruine of Kingdomes, Cities, and Families*: and that is *diviſion againſt it ſelf*. Every Kingdome *divided againſt it ſelfe*: The word in the Greeke is μεριζεῖσα, which doth not ſignifie every little, ſmall diviſion, but ſuch a diviſion, that doth μερίζεσθαι τὴν πόλιν, that doth cut a Citie in pieces, ſuch a diviſion, when it is καθ' ἑαυτῆς, when it is *intrinſecall* to a Kingdome, when it is got within the bowels of a Kingdome, it is like unto the winde, which when it gets into the bowels of the Earth, makes an Earth-quake, and blows up Towns, and Houſes, and Kingdoms. So doe theſe diviſions, whether Eccleſiaſticall, or Politicall, whether about matters of Religion, or of Civill Government, when they get within a Kingdome, they blow up a Kingdome, a Citie, and a Family.

Secondly, Our Saviour Chriſt here ſets out the *greatneſſe of the ruine*

ruine that is cauſed by theſe diviſions; and that both *Intenſively*, and *Extenſively*. Firſt, *Intenſively*, and that by two expreſſions.

Firſt, Chriſt here ſayes, ſuch a divided Kingdome *is brought to deſolation*: the word in the Greeke is ἐρημοῦται, *it is made a wilderneſſe*: Though a Kingdome in time of Peace be as happy as a *Paradiſe*, diviſion will turne a *Paradiſe* into a *deſolate wilderneſſe*: And the words are in the Preſent tenſe, to ſhow the certaintie of it: *It is brought*, not *it will be brought*; Every Kingdome divided againſt it ſelfe *is brought*, and it is brought to *deſolation*. Diviſions doe not onely *diſtemper* a Kingdome, and make a Kingdome diſeaſed, but they are *deadly*, and *fatall* to a Kingdome, they are like unto a great and wide breach made in the Banks to let in the Sea, to ſwallow up a whole Kingdome: they are like a breach made in the walles of a Citie beſieged, that lets in the Enemy to take the Citie. And then,

Secondly, Chriſt ſayes, ſuch a divided Citie *ſhall not ſtand*. Chriſt doth not onely ſay, it ſhall reele, and totter; but he ſaith expreſſely, οὐ σταθήσεται, *it ſhall not ſtand*: or as it is in the 3. *Mark.* 24. *It cannot ſtand*; it muſt tumble and fall. Diviſions in a Houſe, are not only like unto the *breaking of the Windows*, or the *pulling down of the Tyles*, which may be done, and yet the Houſe may be ſafe: but they are like unto a *Houſe all on fire*, which muſt neceſſarily be burnt down if it be not quenched. Or like unto a Houſe, when the Pillars of it are pull'd down, and the Houſe it ſelfe falles with it. So is a Kingdome, Citie, or Family, divided againſt it ſelfe, *it cannot ſtand*, ſayes Chriſt, οὐ δύναται σταθῆναι, *Mark.* 3. 24.

Secondly, Our Saviour ſets out the *greatneſſe of this ruine* by the *Extenſion* of it; It is here ſaid, *Every* Kingdome divided againſt it ſelfe. Diviſions in a Kingdome, are like a *ſweeping plague*, that devoures whole Kingdoms, without any diſtinction. Though a Kingdome be never ſo well provided with Men, Armes, and Ammunition, Ships, Walles, and Bulwarks: yet notwithſtanding, if diviſions get into that Citie, and Kingdom, they are as a ſpreading *gangrene*, that will quickly infect the whole Kingdome, and deſtroy it utterly, be it never ſo well fortified by Sea or Land. Nay, though there ſhould be a *Kingdome of Saints*; yet notwithſtanding, if Differences and Diſtractions get within that Kingdome, they will prove like the *worme that did eate up* Ionah's *gourd in one*

night; Diviſions in a very little ſpace will ſwallow up, and devoure all the outward happineſſe, even of a *Kingdome of Saints.*

And not only ſo, but *every Citie*, (ſayes Chriſt) and *every Houſe*, though it be never ſo Religious, ſo Honourable, ſo rich a Family; yet notwithſtanding if diviſions get into that Family, *it cannot ſtand.* Theſe diviſions, they are like unto the *Mors in olla*, like unto the Coloquintida, that ſpoiled all the pottage; They are as a *poyſonfull herbe*, that ſpoiles all the riches and goodneſſe of a Family: like unto Eagles feathers, which (as ſome ſay) when they are mingled with other feathers, ſpoile all the feathers they are mingled withall. So doe Diviſions, Contentions, and Factions, when they get into a Citie, or Family, they ſpoile all the wealth, riches, and honours of that Family: for ſo ſayes our Saviour Chriſt; *Every kingdome divided againſt it ſelfe is brought to deſolation, and every Citie, or Houſe divided againſt it ſelfe ſhall not ſtand.* The words thus explained, will afford us this Doctrin.

Doct. *That Diviſions, whether they be Eccleſiaſticall, or Politicall, in Kingdomes, Cities, and Families, are infallible cauſes of ruine to Kingdomes, Cities, and Families.*

This Doctrin is proved, not only by the Hiſtory of the Bible; but by the Hiſtory of all Ages. The Kingdome of *England* is ſufficient alone to prove the Truth of this Doctrin. Hiſtorians obſerve, that there was never any great miſchiefe fell upon *England*, but the Cauſe of it was, the Diviſions that were among them. When *Cæſar* firſt made inrode into *Britaino*, he was called in by the Faction of * *Mandubratius.* And *Tacitus* ſayes, that all the Victories that the *Romanes* got, it was by the Factions and Diviſions that were among the *Britaines.* And afterwards, when the *Saxons* made a Conqueſt of *Britaine*; *Vortigern* that had got the Kingdome by a Faction, to maintaine his Party, ſent for the *Saxons* in, as ſome ſay, or at leſt imployed them, when, in, to take his part, as others write. But all write, that by this meanes he deſtroyed himſelfe, and the whole Kingdome. And ſo likewiſe, when the *Normans* made a Conqueſt upon *England*; they were invited hither by the Factions that were in *England.* Eſpecially, by the Faction that the *Earle Goodwin* made, and his ſonne *Touſtaine*, as our Hiſtorians doe relate. And ſince the *Norman* Conqueſt, I need not put you in minde of the great effuſion of blood that was here in *England*,

* *Lib. 5. de Bello Gallico. quod factionibus & ſtudiis trahebantur. Camden Britann. Fam inde interior Britannia magis civilibus bellis, & partium ſtudiis, quam Romanorum viribus attrita, poſt varias clades ultro citroque illatas in Romanorum poteſtatem paulatim conceſſit. Dum enim ſinguli pugnabant univerſi ſunt victi, ſic in mutuam perniciem ruentes ut non niſi oppreſſi ſenſerint omnibus perire, quod ſinguli amiſerunt. Claudius his diſcordiis fretus, &c.*

England, all the time of the *Barons warres*: And of the miſerable condition of *England*, *When the Houſe of Yorke and the Houſe of Lancaſter* roſe up one againſt another. And what ſhal we ſay to the deſolate and bleeding condition of *England*, and *Ireland*, at this preſent? Doth not our forlorne, and miſerable eſtate ſufficiently make good this Doctrin: *That Diviſions in Church and State, are deſtructive to Church and State?*

But beſides the Kingdome of *England*, I might ſhew you, how the *Empire of Grecia* as long as *Alexander* kept it in unitie flouriſhed in great proſperitie, but after the death of *Alexander*, it was divided into foure parts, and theſe *foure Governours* deſtroyed one another by diviſions. I might alſo inſtance in the Empire of *Rome*, aſſoone as ever it was divided by *Conſtantine* into two parts, from that very time (as *Sigonius* relates) the Romane Empire, which before that was very ſtrong and potent, began firſt ſecretly to grow weake, and afterwards to decay, till at laſt it came to utter deſtruction.

I might inſtance alſo in the people of the Iewes, as long as they were *as a Citie united within it ſelfe* in *Davids* and *Solomons* time, ſo long they did exceedingly flouriſh; but as ſoone as ever they were divided into ten Tribes, and two Tribes, they preſently began to warre one againſt another, and to open the doore to foraine Invaſions; till at laſt they were all of them utterly ruinated. Famous is the ſtory of the Citie of *Ieruſalem*, when it was beſieged by *Titus Veſpaſian*, *Ioſephus* tels us it had three mightie Factions in the very bowels of it: The chiefe of which Factions were *Iehochanan*, *Eleazar*, *Schimeon*. And that theſe three Factions did kill more then the enemie himſelfe; and were the cauſe of the taking of that famous Citie. The like is reported of the famous Citie of *Conſtantinople*, when it was taken by the Turks, &c.

Reaſon 1. Why Diviſions are ſo fatall to Kingdomes, becauſe they take away all the preſervatives of a Kingdome.

But let us a little conſider the Reaſons why Diviſions are ſo fatall and deſtructive to Kingdomes, Cities, and Families.

The firſt Reaſon is, becauſe that theſe *inteſtine diviſions they deſtroy all thoſe things that are as walls, and bulwarks to preſerve a Nation from ruine.* As for example:

1. They take away Peace from a Kingdome.

Firſt, *Diviſions deſtroy the peace of a Kingdome*: Now there is nothing that preſerves a Kingdome more then *peace*: And

And therefore the *Hebrewes* comprehended all bleſſings under the name of *Peace*. *Heaven* it ſelfe, it is nothing but *tranquillitas pacis*; what is *God*, but the *God of peace?* and what is *Chriſt*, but the *Prince of Peace?* And therefore, as * that Cardinall made his Embleme, *A Beach tree*, with this Motto: *Take off the top and it is the ruine of all the reſt:* for ſuch is the nature of the Beach tree, that if you cut the top off, the tree preſently withers: ſuch may be the *Motto* of every Kingdome: *Take off the top, and it is the ruine of all the reſt:* Take away *Peace*, and you *deſtroy* a *Kingdome*. The truth is, there is no outward bleſſing, is a reall bleſſing where peace is wanting: your Eſtates, your Honors, are no bleſſings, if you have not peace to enjoy them. And therefore, as the Artificer carved his owne name into the *Buckler of Minerva* ſo exactly, that whoſoever ſhould undertake to pick out his name, muſt neceſſarily ſpoile the Buckler: ſo it is with *Peace*, peace is ſo *Woven* into the proſperitie of a Kingdome, that whatſoever deſtroyes peace, muſt needs deſtroy a Kingdome. Now Diviſion takes away peace, and therefore Diviſion ruines a Kingdome.

* Dr. *Stoughton* Sermons.

2. They take away unitie, love, and concord.

And then ſecondly, *Diviſion takes away the Vnitie of a Kingdome*; now *Vnitie* is the great *preſerver of Church and State:* it is the great preſerver of all bodies, both *Naturall*, *Politicall*, *Artificiall*, and *Theologicall*. What is that, that keeps the fabrick of Heaven from diſſolving into pieces, but the Vnitie and the agreement of the diſcordant Elements? What keeps this great fabrick here from falling, but the Vnion and conjunction of the parts of it? *ſtones ioyned together make a building, but ſtones uncemented, deſtroy and overthrow a building: boards ioyned together make a Ship, disioyned make a ſhip-wrack.* What keeps the body of a man in health, but the juſt proportion and harmonie of every part? the members of the body divided from the head are preſently deſtroyed: the branches divided from the Vine receive no juyce, no ſap, no vertue: Every thing is preſerved by unitie and concord. *Lords and Commons* united ſave a *Kingdome:* divided make *ſhip-wrack* of a *Kingdome*. The *Church of Chriſt* at firſt, when the *bloud of Chriſt was yet warme*, was at unitie within it ſelfe, and all *with one accord prayſing and ſerving God*, and then it flouriſhed exceedingly. The Church was then like a pure *Virgin* attended

Calente adhuc ſanguine Chriſti. Hieron.

with

with all the graces of Gods Spirit as with so many *Hand-maides*. But afterwards when it fell into divisions it lost her *Virginity*, and all her hand-maids forsook her. For this is true both in Philosophy and in Divinitie, *Omne divisibile est corruptibile*: Whatsoever is divisible, is corruptible. And the like I say of concord, love and friendship, which are nothing else but *unitie in affection*: These are the glew that soders; these are the nerves and sinewes that joyne a Kingdome together. And therefore the Apostle saith, *Above all things put on love which is the bond of perfection*: it is a bond to joyne Kingdomes, and Cities, and Families together. And therefore, whatsoever breakes this bond of Kingdomes in pieces, must needs devoure and destroy Kingdomes. But divisions doe this. For they are like a Caterpiller to devoure all peace, unitie, love, friendship, and concord, which are the great supporters of Kingdomes. They are like unto the great Plague of the Locusts that devoured all the greene things in the land of *Egypt*: There is nothing that is good in a Nation, nothing that is greene and flourishing in a Nation, but division and contention will destroy it. And therefore divisions must needs be destructive to Kingdomes. This is the first Reason: and then

Hegesip. ex Euseb.

Col. 3. 16.

Exod. 9.

Secondly: As divisions take away all those things that are the Buttresses to uphold a Nation: So on the other side, they open a doore to all kinds of misery; they bring in myriads of evils into a Kingdome: They are like unto *Pandora's box*, which when it was once opened, out flied all kind of sicknesles and diseases: As for example:

Reason 2. Why Divisions are so destructive to Kingdomes, because they open a doore to all misery.

First, Where intestine divisions dwell, *there dwels strife and envie*; and where envie and strife is, there is *confusion and every evill worke*, Iam. 3. 16.

1. They let in confusion.

Secondly, Divisions open a doore to let in a *foraine enemie*: and it is a free and miraculous mercy that God hath kept out the *French*, and the *Spaniard*, and the *Danes* from invading *England* in these times of our divisions.

2. They let in a foraine enemie.

And then thirdly, Divisions *Weaken a Kingdome, and make it unable to resist a foraine enemie, if he should come in*: for divide a Citie, and so many divisions you make, so much you take away from the strength of that Citie. Let five men joyne together to beare a burden, and they will beare it with ease: but if three of those

3. They disenable us to resist a foraine enemy.

thoſe five ſhall divide from the other two, the burden will ſinke the other two. *Vis Unita fortior*, ſtrength conjoyned is a great deale ſtronger; ſtrength divided is weakened; Counſels divided are weakened; men divided are weakened: But then

4. They ſet a Kingdome againſt it ſelfe.

Fourthly, and eſpecially, Diviſions *ſet a Kingdome againſt it ſelfe*, ſo ſayes my Text, *Every Kingdome divided againſt it ſelfe*: Diviſions make the *father to fight againſt the child, and the child to fight againſt the Father*: Diviſions ſet the husband againſt the wife, and the wife againſt the husband: Diviſions make us to be our own *hangmen*, our owne *executioners*. Diviſions make us *Viper like to eat out the bowels one of another. Diviſions make us to ſheath our ſwords in our owne bowels.* As God cauſed the *Midianites* to deſtroy one another: ſo theſe Diviſions ſet a Kingdome againſt it ſelfe; they ſet a man againſt himſelfe; a Citie againſt it ſelfe, to deſtroy it ſelfe,: In a word, that I may expreſſe all miſery in one phraſe: *Diviſions bring in Civill Warres*, which of all warres are moſt *uncivill*. There are three Iron whips with which God doth whip man-kind, when it grows monſtrous in iniquitie; the *Plague*, *Sword* and *Famine*, which *Tertullian* cals *Tonſuras inſolentis humani generis, The loppings and prunings of Man-kind when they grow ranke in iniquitie.* Of thoſe three plagues Warre is the greateſt. And therefore when the Prophet put *David* to his *Trilemma*, he choſe the Plague, rather then the Sword, or Famine, and beſeecheth with great earneſtneſſe: *Let me not fall into the hands of man.* Of all judgements Warre is the greateſt, which for the moſt part is attended with Famine and Plague. But of all warres no warre ſo miſchievous as Civill warre, for theſe Reaſons.

They bring in Civill warres.

Civill warres are the worſt of warres, for foure Reaſons.

Firſt, Becauſe there is *no Warre ſo unnaturall as Civill Warre*: for in Civill warre, the father fights againſt the child, and the friend againſt the friend, and the brother againſt the brother.

Secondly, *There is no Warre ſo cruell as Civill Warre*: and therefore you ſhall obſerve, that the *Hagarens*, and the *Ammonites*, and the *Moabites*, and the *Edomites*, were the greateſt enemies that the people of *Iſrael* had: Now theſe were of the kindred of the people of *Iſrael*; *The hatred of brethren is moſt bitter when they fall out*: You have an example of this in the 20. of *Iudg.* 48. The people of *Iſrael*, they went to fight againſt their brethren, and when they had conquered them they did not onely kill every

Odia proximorum ſunt cerrima.

every man they met withall, but they kild every *beast that they met withall, and they kild every thing that came to hand:* It is a strange expression, to show the crueltie of Civill warre: and you know how the bloud-thirstie Cavalieres, at *Oxford*, doe hunger and thirst to drinke *Cups full* of the bloud of the Roundheads (as they call us).

Thirdly, These warres, they are most treacherous; no warre so treacherous as Civill warre, for there will alwaies be false brethren, that will labour to betray their brethren into the hands of the enemie, for it is a warre amongst Brethren; and these are the times wherein we may take up the complaint of *Ieremy*, Ier. 9. 2, 3, 4, 5. and wherein we had need follow the example of *Mica*. 7. 5, 6.

Fourthly, and lastly, these wars of all wars are most *uncomfortable*. And therefore you shall read that when the people of *Israel* had overcome the *Beniamites*, in stead of rejoycing for the victory, they all fell a weeping because of their brethren that were slaine, *Judg*. 21. 2.

These are the Reasons why Civill warres are the worst of wars. But of all Civill wars that ever were, none so wicked, none so mischievous as the Civill warres of *England*. Of all the *arrowes* that are in the *quiver of Gods indgements*, there is no *arrow* so *sharpe*, so *keene*, as this *arrow* that *God* now shoots out against *England*. For there is a *Generation* of men risen up amongst us that fight against the Parliament whom they themselves did choose, and intrust with their lawes, liberties, and religion. Men that fight against a Reformation: That fight themselves into *Popery*, *Slavery*, and *Beggery*. That joyne with the *Papists of England*, and *Popish Rebels of Ireland* to fight (as they say) for the *Protestant Religion*. That fight for their *Liberties* against the *Parliament*, the *great* and *onely Conservator of their Liberties*. That call God to record that they intend nothing but the preservation of the Protestant Religion, and of the liberties of the people, and yet endevour by all treachery and bloudy ways to subvert Religion and Liberties. That God should suffer such multitudes of men to be so farre drunke with error, and to be so farre blinded with prejudice, this is a judgement of all judgements most superlative.

Now all theſe are the fruits of our diviſions, and therefore certainely, Ieſus Chriſt might well ſay, or if Chriſt had not ſaid it, our owne experience would have taught us the truth of this Text: *Every Kingdome divided againſt it ſelfe is brought to deſolation, and every houſe, and every citie divided againſt it ſelfe ſhall not ſtand.* This is all that I ſhall ſay for the explication of the Doctrine.

But now (through the bleſſing of God) I ſhall come to the Application.

Uſe 1. If intrinſecall diviſions be ſo deſtructive to the Kingdome, let us Weepe and mourne before the Lord this day, at the conſideration of the *ſad condition* that *England* is in at this preſent. This day is a day of weeping and mourning: And I ſhall preſent a ſubject before you that will move you to teares if there be any bowels of compaſſion in you, and to ſay as *Ieremie* 14.17. *Let mine eyes runne downe with teares night and day, and let them not ceaſe, for the virgin daughter of my people is broken with a great breach, with a very grievous blow.* And if a tender and dutifull child cannot without great mourning and lamentation behold his Mother rent and torne in pieces by wild Beaſts; ſurely it will be moſt unnaturall in us who are the ſonnes and daughters of *England*, to heare of the diviſions and diſtractions of *England* with dry eyes, and hard hearts. *It is reported of Cato, that from the time that the Civill Warres began in Rome betweene Cæſar and Pompey, he was never ſeene to laugh, or to waſh his face, or to ſhave his beard, or cut his haire.* This example will riſe up in judgement againſt many of us who are ſo unaffected and inſenſible of the great and unexpreſſible calamities of poore *England*, once a *pleaſant Paradiſe*, but now a *howling Wilderneſſe.*

If Diviſions deſtroy a Nation, it is a miracle of mercy that *England* is yet a Nation: for our diviſions are multiplied exceedingly. Our times run all upon diviſions, and ſubdiviſions. We may ſay of *England*, as *Auſtin* of *Africa*, That it is divided *in minutula fruſtula*, it is crumbled into very little little pieces. I will bring them all into two heads.

1. *Our Diviſions from God.*
2. *Our Diviſions one from another.*

First,

A Catalogue of the divisions of *England*, and what cause to mourne for them.

1. Our Divisions from God.

First, *Our Divisions from God, by our most grievous sinnes and iniquities.* For as *smoake driveth Bees* out of their *Hives*, so doth *sinne drive God* away from a *Kingdome*. And there is nothing that makes God forsake a Kingdome but sinne. *Isaiah* 59. 2. *Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not heare.* Now there is no Nation under heaven, that hath divided it selfe more from God by sinne then *England* hath. There was a time when the *Parliament of England* made a *whip with six strings* to whip many godly people to death. This was in *H. the eighths dayes*. There was a time when the *Parliament of England did solemnly upon their knees abiure the Gospell, and desire reconciliation with Antichrist*. This was done in *Q. Maries dayes*; after which followed the bloody persecution by the Lawes then established. And though these Lawes were afterwards repealed, yet how often have we Apostatized from God since that time? And even at this very day, though there be much *talke of Reformation*; yet (alas) there was never lesse *practise of Reformation*. Our *Churches indeed are Reformed, but our hearts and lives are no whit Reformed. Our high altars are taken down, but our high mindes are not taken down. The Worship of God is purer, but the Worshippers are as impure as ever. We have no bowing to the name of Jesus, no bowing to Altars, Images, and Crucifixes. There is lesse knee-Idolatry; but I feare me, we have as much heart-Idolatry as ever, as much Covetousnesse, as much trusting to an Arme of flesh as ever.* And though our *Idolatry* be lesse, yet *Adulteries*, and *Fornications*, were never more, I cannot say *punished*, but I must rather say, *Never more committed, and never lesse punished.* Doe not men boast of their adulteries, and yet escape unpunished? It is a mercy of God, that *scandalous Ministers are thrust out of their livings.* But I beseech you tell me, *Is there a Law to punish a scandalous Minister; and is there no Law to punish a scandalous Gentleman, and a Lord also if he grow scandalous?* Shall the *Cheap-side Crosse* be taken down (wherein you have done well;) and shall your *Cheapside iniquities*, your *Cheapside adulteries* yet remaine? It is a mercy, that we are freed from the *tyranny and crueltie of the High Commission, and Star-chamber.* But I am sure, there is as *much complaint*; I doe not say, *as iust complaint*; but as *much complaint, of oppression and iniustice* in the *Parliament-Committees in*

the Counties; as ever there was of the Star-chamber, or High Commiſſion.

We live in times wherein there was never more *iudging of others, and never leſſe iudging of our ſelves.* We live in the *ſadeſt dayes* that ever *England* ſaw, and yet what aboundance of *pride* is there in *apparell*? what *luſtfull faſhions*, even in theſe *bloody dayes*? what *ſecuritie* in ſinne, even whileſt the *Ship* of the *Kingdome* is *ſinking*? What deadneſſe of heart? What coldneſſe and formality in Gods worſhip? What unthankfulneſſe? what unfruitfulneſſe, &c. Indeed here is much faſting, but little weeping. Never more murmuring, more cenſuring, & never leſſe reforming, then in *theſe dayes*, even *in theſe dayes* of *Reformation.* And ſhall we not weep bitterly before the Lord this day for theſe ſinnes? Theſe are the ſinnes that divide a Nation from *God.* And if *God* once forſake a Nation, it is left in a deſperate condition. For as the Trojans when they loſt their *Palladium*, were preſently vanquiſhed: ſo when a Nation hath loſt Gods favour, it ſinks into ruine irrecoverably and preſently.

2. For our diviſions one from another.

But ſecondly, Let us mourne this day alſo for our Diviſions one from another; and firſt for our State-diviſions, and then for our Church-diviſions.

1. For the diviſions of the Commonwealth.

Firſt, Let us mourne for the Diviſions of the Commonwealth. Is it not a ſad thing to ſee the *Head* rent from the *Members*; and that that *Head* that ſhould be a preſerver of the Body, is now, by ill counſell, a *deſtroyer* of his *Body*? that, that Head, that ſhould be like a head of *gold*, is now, through ill connſell, made a *head of iron*, to cruſh its own body in pieces? Oh! let us mourne for this, this day.

And then let us mourne for the rent that is amongſt the *Members.* Is it not a ſad thing to ſee the Members rent and torne one from the other? Nobleman againſt Nobleman, Gentleman againſt Gentleman, Citizen againſt Citizen; Father againſt Sonne, and Sonne againſt Father, &c. And that which *England* never ſaw till this day, *A pretended Oxford Parliament, againſt a true Weſtminſter Parliament?*

And eſpecially, Let us bemoane, and bewaile the Diviſions that are amongſt our ſelves here at home: That we that are all ingaged in the ſame Cauſe, and in the ſame Covenant, and that are under the

the same condemnation, under the unjust charge of Rebellion, that there should be such differences, and such divisions amongst us, even amongst us, whose heart doth not bleed to thinke of it? That though *Hannibal ad portas*, yet the Senators of *Rome* should be at difference amongst themselves; the *Lords* should divide from the *Commons*, and the *Commons* from the *Lords*, whilest the enemy is seeking to destroy both *Lords and Commons?*

But above all, let us bemoane the Divisions that are in the *Church* about matters of Religion. For * *Constantine* saith well, *That the dissentions of the Church are more terrible and more pernicious then any Civill warre.* And these are exceedingly increased amongst us especially in the famous Citie of *London*. One saith, I am of *Paul*; another saith, I am of *Apollos*; a third saith, I am of *Cephas*. Some are *Antinomians*, that is, Patrons of *free vice*, under the maske of *free grace*. Some are *Anabaptists*, that say, That the condition of an *Infant* of a *beleeving Parent*, is as sad and miserable as the condition of an *Infant* of a *Turke* or *Infidell:* and one of them was not ashamed to say, *That it is as lawfull to Baptize a Cat or a Dog, as an Infant of a Christian Parent.* Some are *Brownists*, that say, That all our *Ministery* is *Antichristian*, and our *Worship*, and *Churches Antichristian*. Some are of *no Church at all*, beleeving all Churches to be falsely constituted, and therefore refuse to joyne with any Church in the worship of God, and waite till God raise up Apostles to plant new Churches. Some beleeve that the *Soule dyeth with the body*, and that both shall rise againe at the last day. Others begin to say, they beleeve that the *Soule* is *mortall*, as well as the *Body*, and that there is no *Resurrection*, neither of *Soule* or *Body*. Some plead for an *illimited toleration of all Religions*. It would seeme a wonder, if I should reckon how many separated *Congregations*, or rather *Segregations* there are in the Citie: What Churches against Churches, &c. But I forbeare. The Lord knows, that I mention these things with a *sad heart*, and that I doe not hereby intend to exasperate your *Lordships* against the persons that hold these opinions, above what the *Word of God* doth clearely require at your hands; or to *uncover any nakednesse* of our Deare Mother that was unknown before, but onely to present before you our sad and miserable condition; that thereby you may be quickned unto prayer, stirred up to humiliation

2. Divisions in the Church.

* *Eus. de vita Constantini. Dissensiones in Ecclesia sunt horribiliores & perniciosiore quovis bello Civili.*

miliation in a day of Faſting and Weeping, and alſo provoked to uſe all Scripture-helps for the ſuppreſſion of theſe diſtractions.

The miſchiefes that Church diviſions breed.

For great and wonderfull are the miſchiefes that proceed from theſe Church-diviſions: Give me leave to mention a few of them.

Firſt, *Hereby Gods Name is exceedingly diſhonoured, and the true Religion ill ſpoken of.* *Iulian* that curſed Apoſtate, railes againſt the Chriſtians in his dayes, and ſaith of them, *That they lived together as ſo many Dogs and Beares, rending and tearing one another:* and addes, Who then would be ſo ſimple as to become a Chriſtian? The very Heathen in their Interludes ſcoffed at the diviſions that were amongſt the Chriſtians (as the Hiſtories of the Primitive times informe us) to the great diſgrace of Chriſtian Religion. And I wiſh this might not alſo be verified of our dayes.

Secondly, *Hereby the happy Reformation that all good people expect and long for, is much hindered.* For as the building of *Babel* was hindered by the confuſion of Tongues, ſo is the building of *Sion* alſo. For every man drives his owne p ivate way of *Reformation,* and ſtrives to hinder all other wayes that are oppoſite to his way. It is with us in *England,* as it was with the Suiters in *Plutarch,* who becauſe they could not all of them obtaine the *Virgin* they ſued for, agreed to cut her in pieces, and every one to take a *bit* of her. We are all Suiters for a *Reformation,* and becauſe we cannot get ſuch a one as may pleaſe every man, hence come our *Diviſions*; by which what doe we elſe but agree together to cut the Kingdome in pieces and every man to take his morſell? *Epiphanius* tels a ſad ſtory of *Meletius,* and *Peter* Biſhop of *Alexandria,* both confeſſors of the Chriſtian faith, both of them condemned *ad metalla,* for their profeſſion, who upon a ſmall difference fell into ſo great a Schiſme, that they drew a *partition* betweene each other in the Priſon, and would not hold communion in the ſame worſhip of Chriſt, for which notwithſtanding they joyntly ſuffered; which diſſention of theirs did cauſe ſuch a rent and ſect in the members of the Church, that it did more hurt then any perſecution of the enemie. Iuſt ſo is our condition: For we are here in *London,* and in the Aſſociated Counties, ſhut up as in a Priſon, (for we dare not travell beyond our line) and whileſt we

Epiphan. hæreſ. 68.

we are in prison we draw *partitions* one from another, and separate from one another, whilest we are all suffering for the same cause. And this hinders *Reformation* more then all that the enemie can doe to obstruct it.

Thirdly, *Hereby the good cause we fight for is exceedingly disparaged.* For doe we not heare the enemie boasting and saying, These are the men that cry downe *Prelacy:* you see they can agree in nothing but in *Anarchie* and *confusion*! Are there not many that beginne to grow weary of these warres, and cold in the prosecution of the Parliaments most just cause, even for this very reason, because they know not amongst so many Religions (as they call them) for what Religion they fight?

Fourthly, *Hereby the ememie is much encouraged.* His hope of conquering is built upon our Divisions. And therefore he doth as *Medea* did, who when she fled away with *Iason*, and was pursued by her father, tooke her brother *Absyrtus*, and cut him in pieces, and scattered him in the way that she fled in, that so her father might be busied in taking up the scattered pieces of his sonne, and she in the meane time flie securely away. Even so doe our enemies labour to cut us in pieces by our divisions, (for the enemie hath a chiefe stroke in our divisions) that they in the meane time may securely study our ruine, while we are gathering up our divided parties.

Fifthly, *Hereby the hearts of people are mightily distracted, many are hindered from conversion, and even the godly themselves have lost much of the power of godlinesse in their lives.* I say, The hearts of people mightily disturbed, while one Minister preacheth one thing as a truth of the Gospel, and another Minister preacheth the quite contrary with as much confidence as the former. And thus, as *Optatus* saith, *Inter licet tuum & non licet meum nutant & remigant anima Christianorum.* While one Minister saith I, and another saith No, the common peoples minds are mightily distracted. *And many also are hindred from conversion. For who will venture into a ship that is tossed with contrary waves, and ready to sinke?* And even the godly themselves are much decayed in the studie and practise of faith and repentance, and of the power of godlinesse. For all their time is so much taken up with unnecessary disputations, as that they have little leasure to repent,

and

and to ſtudy to increaſe in holineſſe. *Inter diſputandum religio amittitur.* The truth is, *Here is ſo much diſpute about the government of Chriſt in our Churches, as that there is little of Chriſts government in our hearts or houſes. So much diſpute about the gathering of Churches, as that there were never fewer gathered really to the Church then in theſe our dayes.*

Sixthly, *By theſe diviſions godly Miniſters are mightily diſcouraged:* in ſo much as there are many that grow weary of their ſtandings in Gods Church, and beginne to thinke of leaving their places, and of going to live in private, and to ſhut themſelves up in their Studies, (as *Luther* was once counſelled) and to cry, *Domine miſerere noſtri.*

Seventhly, *Hereby a doore is opened to all kind of Atheiſme:* For doe not our profane men begin to ſay, We know not of what Religion to be, and therefore we will be of no Religion. If we hold of ſuch, others will condemne us, and if we hold of them, others alſo will condemne us; and therefore we will rather ſtand Neuters, and profeſſe no Religion at all?

Eighthly, *Hereby God is neceſſitated to prolong our Warres:* For all the bloud-thirſtie Cavaliers are but as ſo many Shepherds dogs ſent out by God to gather his ſheep together. Gods people are now as ſheepe ſcattered one from the other to the reproach of Religion, and diſhonour of God; and God hath ſent the enemy as his dog to call them all together, and till this be fully accompliſhed theſe dogs will not be taken off.

Ninthly, *Theſe diviſions open a Wide doore to the utter ruine and deſtruction of the Kingdome.* For they bring in *deadly hatred* above the hatred that is cauſed by *Civill diſſentions*; even ſuch a hatred that burſteth aſunder the very bonds of nature it ſelfe, as Chriſt foretels, *Ioh.*16.2. *They ſhall kill you, and thinke they doe therein God good ſervice.* What abominable hatred was there between the *Iew* and the *Samaritane*; in ſo much as that the Woman of *Samaria* wondered that Chriſt would aske a little water of her that was a *Samaritane?* From this hatred followeth, *Excommunications, Anathematizations,* &c. And from thence to fire and fagot, and to as exquiſite torments as the wit or malice of men could invent. *Witneſſe the tenne Perſecutions. Witneſſe the Spaniſh Inquiſition. Witneſſe the Pariſian Maſſacre of the Proteſtants*

Proteſtants upon Bartholomew Eve. Witneſſe Queene Maries bloudy dayes. Witneſſe the Diviſions of the Greeke Churches betweene the εἰκονοκλάσοι and εἰκονολάτροι, and divers others of that kind (*Pezelius* reckons tenne) which diviſions firſt brought in the *Saracens*, and afterwards the *Turks*, who are the great ſcourge of Chriſtendome to this day. Theſe and many more are the miſchiefes that ariſe from our diviſions about matters of Religion. *Pezel. molliſis. hyſter.*

And therefore if there be any bowels of compaſſion in us towards a poore bleeding, dying Kingdome, let us weepe before the Lord this day; and wiſh that our heads were fountaines, that we might mourne continually for the Virgin daughter of *England*. *Let there be great thoughts of heart for the diviſions of our Reuben. It is reported of certaine young debauched Gentlemen that were ſwaggering in a Taverne in the Market-place, while the Citie wherein they dwelt was in great calamitie; and one of them putting his head crowned with a garland out of the window, was eſpied by the Magiſtrates of that Citie, whom when they ſaw, they cauſed him to be beheaded becauſe he was ſo inſenſible of the publique danger.* A famous Story for our Times. The Lord make us more apprehenſive of *Englands* miſeries in a ſpirituall way. D^r. *Stoughtons* Sermons.

And let us alſo this day *admire* the mercy of God that we are not yet conſumed notwithſtanding our manifold diviſions. And let us expect certaine ruine and deſtruction, if theſe diviſions continue. The word of Chriſt muſt be true. *A Kingdome divided againſt it ſelfe cannot ſtand. England* is tottering, and it will fall if theſe diviſions laſt; and the fall thereof will be great. And therefore let us *prepare* for deſolation, and *provide* an *Arke of ſafety* for our ſelves by faith in *Ieſus Chriſt*: a *Kingdome* that cannot be ſhaken; an houſe made without hands, eternall in the heavens.

If Diviſions be ſo deſtructive to Kingdomes, Cities, and Families? This rep oveth thoſe that are the *Authours and Fomenters* of theſe Diviſions that are now amongſt us. Theſe are the *Incendiaries* of *England*. If he that ſets one *houſe* on *fire* deſerveth *hanging*, much more they that ſet a whole *Kingdome* on fire. If he that *murders* one man muſt be put to death, much more he that *murders* three *Kingdomes*. *Marke them* (ſaith the Apoſtle, *Rom.* 16. 17.) *that cauſe diviſions and offences contrary to the doctrine which* *Uſe* 2.

ye have learned, and avoid them. Avoid them as the greateſt enemies of *England.* Theſe are like the *Salamander* that cannot live but in the fire of contention. Theſe are of a *Ieſuiticall* ſpirit. And no doubt the *heads, and hands* of the *Ieſuits* are in all our diviſions. There are *Seven things*, ſaith *Solomon*, *Prov.* 6. 16. which *are an abomination to the Lord*: and the ſeventh and laſt, and not the leaſt, is *he that ſoweth diſcord among brethren*; but much more he that ſoweth diſcord amongſt three Kingdomes. And if it was a ſigne of the *falſe mother* to deſire to have the *child divided*; much more is it a ſigne of an unnaturall and cruell child to endevour to divide his *mother in pieces.*

Vſe of reproſe of the cauſers of our diviſions.

More particularly here are two ſorts to be reproved.

1. Such as cauſe diviſions betweene King and people.

Firſt, *Such as ſow diviſions betweene the King and his people.* That labour to keepe up and to increaſe the *wals of partition* betweene them. Theſe are the *Sanballats* and *Tobiah's* that tell the King that the Parliament are Rebels, that they ſeeke his life, and would uncrowne Him and his Poſteritie, and bring in Anarchy and confuſion. Theſe are they that tell the King, (as *Rhehum* the *Chancellour*, and *Shimſhai* the *Scribe* wrote to *Artaxerxes*, concerning *Ieruſalem*, Ezra 4. 12.) *that the Citie of London is a rebellious and bad Citie*; *hurtfull to Kings, and hath alwaies moved ſedition, &c.* Theſe give the King this Motto, *divide et impera.* But theſe are without my reach, and therefore I ſhall ſpeake no more of them.

2. Such as cauſe diviſions at home.

Secondly, and eſpecially ſuch Incendiaries and fire-brands that kindle the fire of contention amongſt our ſelves at home: and theſe are of two ſorts.

1. Such as are falſe-hearted.

Firſt, *Such as are abſolutely falſe-hearted, and have made their peace at Oxford*; and are here at *Weſtminſter* onely to caſt in bones of contention, to divide our counſels, and to worke factions amongſt us. Theſe are men hardened in ſinne, and there is little hope of reclaiming them. Theſe *build their houſes upon the bloud of three Kingdomes.* Theſe are the *Iudaſſes* of *England*; and it were juſt with God to give them the portion of *Iudas.*

2. Such as are diſcontented.

Secondly, Such as are *diſcontented*, though not *falſe-hearted*; and through diſcontent and diſlike of the proceedings of Parliament do much hurt, and create many factions amongſt us. Theſe diſcontented perſons are like pieces of ſoft wax, ready to carry any

any impression that the adverse party shall stampe upon them. These are of three sorts.

Three sorts of discontented persons.

First, *Such as are discontented out of pride and covetousnesse*, because they cannot get those places of profit and honour which they expect; and because they have not that credit and repute amongst the people that others have: hereupon they come to dislike the publique proceedings and to make parties and factions. There were many such in the Primitive Church that turned Heretiques, because they could not obtaine the preferment they stood for. These men seeke themselves and not the publique. These are not *Common-Wealths men*, but *Private-wealths men: These seeke their owne belly, and because they cannot have a Cabbin so richly furnished as they desire, therefore they endevour to drown the ship wherein their cabbin is. These are like those that will set an house on fire to rost an egge.* Marke what the Apostle saith of these, *Rom.* 16. 18. *They that are such serve not our Lord Iesus Christ, but their owne belly; and by good words and faire speeches deceive the hearts of the simple.*

1. Such as are discontented out of pride and covetousnesse.

A second sort are such as are *discontented out of a blind zeale*; such as differ from us in opinion, and because they begin to perceive, that if matters of Religion were once settled, their wayes of worshipping God would be discountenanced, therefore they labour to put all things into confusion, and to hinder a settlement as much as they can; that so in the meane time, their numbers may increase. *For as Toads and Serpents grow in darke and dirtie sellars, so doe Sects, Errors, and Heresies grow in times of distraction and confusion.* These are the men that desire to *fish in troubled waters, because they can catch most fish in troubled waters.* These are like unto *Sanballat and Tobiah*, &c. who foresaw that if the *Temple* were once rebuilt, that then their way of worship upon *Mount Gerizim* would be *contemned*, and therefore they laboured to cast bitter aspersions upon the *Workmen*, they laid heavy things to their charge, and used all kinds of Policy to obstruct the *Temple-Worke* they had in hand. Just so doe these men cast bitter aspersions upon the *Assembly of Ministers*, and upon every *Parliament* man that opposeth their way, and labour by all meanes to hinder their proceedings; because they foresee that if by their advise, matters of *Religion* were once established, their wayes and opinions would be presently disgusted. It is very observable, that all the severall Sects

2. Such as are discontented out of a blind zeale.

amongſt us, though they differ one from another, yet they all agree together in their *oppoſition againſt the Aſſembly of Miniſters as their greateſt enemies.* Iuſt as we read in the 83 *Pſalme*, of *ten Nations, differing one from another in Religion, Place and Cuſtomes, and yet all of them confederating againſt the people of God.* *Nice. lib. 8. cap. 46.* *Nicephorus* telles us, that the *Meletiani* and *Ariani*, did at firſt much diſagree, not onely in opinions, but in affections; but afterwards when they ſaw the *Orthodoxe party* increaſe ſo mightily, as that it was likely to ſwallow both of them up, they joyned together in a firme league to oppoſe the *Orthodox Party* (though ſtill differing one from the other) inſomuch that in proceſſe of time, the *Meletiani* were called *Ariani*, and the *Ariani*, *Meletiani.* So alſo *Lib. 12. cap. 8.* in *Africa.* The *Rogatianiſt*, *Maximinianiſts*, and *Donatiſts* joyned together as *Sampſons Foxes* not in one Opinion, but in a league of friendſhip for a while, that they might make up the greater number againſt the *Orthodox Party.* And is not this the practiſe of our times? Doe not *Anabaptiſts*, *Brownſts*, *Antinomians*, agree together in oppoſing the *Aſſembly of Miniſters*, and in *Independency* from all ſuperiour Eccleſiaſticall Government, without the bounds of a particular Congregation.

Such as are diſcontented by way of revenge.

A third ſort are ſuch as are diſcontented, and thereupon diſturbe our Peace by Way of revenge; that lye under *Iealouſies and Suſpitions* (whether juſt or unjuſt I diſpute not) and cannot regaine their credit, and therefore labour to caſt a *blame* upon all others, and bring as many as they can into the ſame *condemnation* with themſelves. Iuſt like the *Foxe* in the *Fable*, that had his taile cut off, and therefore perſwaded all other Foxes to cut off their tailes, telling them it was an uncomely thing for a Foxe to have a taile. Even ſo doe theſe men. Becauſe they lye under ſuſpicion themſelves, therefore they would perſwade others alſo, that they are under the like ſuſpition, that thereby they might make them diſcontented, as they themſelves are. And thereby the *building of the Temple is much hindred, publique affaires diſturbed, and the poore Ship of England ready to ſinke under the burden.*

Now all theſe ſorts of men are ſharply to be reproved, every man according to his degree of guiltineſſe. Theſe are the *Devils Agents.* For it is the proper worke of the *Devill* to *divide God from men, men from God, and one man from another.* And as it is a worke

worke of the Devill, so it will bring us to the Devill, if we repent not of it.

If Divisions be so fatall and destructure to Kingdomes, Cities, and Families. Oh let us all be intreated according to our severall places, to contribute what help we can possible to the *healing* of our *Divisions*, and to the bringing in *Peace, Love, Unitie and Concord amongst us*. Oh that God would make me his *instrument* this day, to raise up your hearts to the obedience of this duty. *Vse* 3.

First, *Let us labour to be at Peace with the Kings Maiesty, as farre as is possible, and may be obtained, salvâ conscientiâ*. Let us not onely pray for Peace, but follow after Peace, and if it flies from us, let us pursue it. I remember what I have read of *Calvin*, that he should say; *That he would willingly travell over many Seas, to see one Uniforme draught of Religion, Wherein all Protestants might agree*. And who would not willingly *sacrifice up his life to the fire* to see *King and Parliament throughly agreed?* To see a Holy, Safe, and well-grounded Peace made? I say, a *Holy Well-grounded Peace*. For there are some amongst us, that are like the *Gadarens*, that preferre their *Hogs* before *Christ* and his Cause; that wish more for the settlement of their Trading, then of their Religion. These are *Swines* not *Christians*. There are others as bad that desire a *Peace upon any termes*, though with the losse of Libertie and Religion. Iust like the Israelites, that would needs have Quailes. *But while the meat was yet in their mouthes, the Wrath of God came upon them*. He that desires Peace without respect to Religion, the plague of God will goe along with that Peace. There is a double Peace. Exhortations to unitie and peace. And first with the Kings Majestie.

First, *A treacherous Peace*. Such as shall *betray us into Popery, Tyranny, and slavery*; Such as was made with the *Protestants in France, a London massacring Peace*. Such as the *Israelites* made with the *Cananites*, which was a perpetuall thorne and snare unto them. Such as *Ahab made with Benhadad*. This is a Land-devouring, and a Religion-destroying Peace. This is to betray Christ as *Iudas* did with a kisse of Peace. A double Peace. 1. A treacherous Peace.

Secondly, *A holy, safe, well-grounded Peace*. And Cursed is the man that is an enemy to such a Peace. My prayer is; That God would make our *King* a *Melchisedeck*, who was *King of Righteousnesse, and King of Peace*. That *Righteousnesse and Peace may* 2. A holy and safe Peace.

kiſſe each other in his dayes. That this may be added upon the *Kings* Coine. *Henricus Roſas, Regna Jacobus, Populum Carolus.* And here let me crave leave humbly to beſeech your *Lordſhips*, that in this *Treatie* that is ſhortly to begin, you would make *Religion* your *Iewell*, and *Peace* as your *golden ring*, on which it may be put. To make *Peace* your *boxe of Alablaſter.* And *Reformation* the *precious oyntment* within it. To make *Peace* as the *gold*, and *Religion* as the *Temple that ſanctifieth the Gold.* Happy is the people that is in ſuch a eaſe. Happy *England* if once it comes to ſing the Angels Song. *Glory be to God on high, in earth Peace.*

And yet let me forewarne you alſo, not to truſt too much to *Treaties*, and overtures of *Peace. David* had a ſonne whoſe name he called *Abſolom*, which in *Hebrew* ſignifieth a *Father of Peace. David* promiſed to himſelfe great felicitie in that childe. But he proved a *Father of warre and miſery to his Father.* Say not. This *Treatie* will be an *Abſolom*, for feare it prove an *Abſolom* in a contrary ſenſe as *Abſolom* himſelfe did. It is very fatall, that in the midſt of our Treaties, there have alwayes been great Plots to deſtroy us, as we ſee verified at this day.

2. One with another.

Secondly, But that which I eſpecially ayme at this day, is to perſwade you that are here preſent, *to be at peace and unitie amongſt your ſelves, and to ioyne together againſt the Common enemy.* But moſt of all you that are *Earles, Lords*, and *Gentlemen* of ranke and qualitie. *For the greater the perſons are that diſagree, the more is the hurt that is done by their diſagreement.* As in a *Houſe*, if the *Maſter and Miſtreſſe agree* the *houſe* will *ſtand* and *ſubſiſt*, though the inferiour ſervants fall out one with the other. So if the Lords and Commons unite together the Citie and Kingdome will ſtand, though there ſhould be many diviſions amongſt the *Common people.* And therefore it is your dutie above others (Right Honourable) to follow after thoſe things that make for * Peace, Vnitie and Concord, to be *ambitious of Peace* as you are exhorted, 1 *Theſſ.* 4. 11. to *ſpeake the truth in love.* * *Eph.* 4. 15. and *to love in the truth.* * 2 *Epiſt.* of *Iohn verſ.* 2.

* φιλοτιμεῖσθαι ἡσυχάζειν.
* ἀληθεύειν ἐν, ἀγάπη.
* ἀγαπᾶν, ἐν ἀληθείᾳ.

Now that your hearts and affections may be fully wrought up, to make it your chiefe deſigne to practiſe this dutie. I ſhall uſe theſe enſuing Motives and Arguments.

Firſt, Conſider how Pathetically and Emphatically, the holy Apoſtle

Apostle perswades all Gods people to the practise of this dutie. I will name but two Texts, 1 *Cor.* 1. 10. *Now I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no divisions among you, but that ye be perfectly ioyned together in the same minde, and in the same iudgement*, Phil. 2. 1, 2. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfill ye my ioy, that ye be like minded having the same love, being of one accord, of one minde*, &c.

Motives and Arguments to perswade us to study unitie and peace.

Secondly, Consider what excellent Arguments the Apostle useth, *Ephes.* 4. 3, 4, 5, 6. *Endevouring to keepe the unitie of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptisme, one God, &c.* These are omnipotent Arguments. If one God, and one Lord, and one body, &c. Shall not his children be one? And afterwards, *vers.* 11, 12, 13. the Apostle tels us That when Christ ascended up to Heaven, *he gave some to be Apostles, some Prophets, some Evangelists, some Pastors, and Teachers for the perfecting of the Saints, &c. Till we all come to the unitie of the faith, &c.* Christs intendment in appointing a Ministery in his Church was not onely to bring his people to *veritie*, but also to the *unitie* of the faith. This is the great worke of a Minister, to bring his people to *unitie* as well as *veritie*.

Thirdly, Consider what a *horrible sinne* it is to divide one from another, and to be at hatred and variance one with another. This is a worke of the flesh, *Gal.* 5. 19, 20, 21. where it is observable that the Apostle reckons up seven *synonymicall* expressions to set out the greatnesse of this sin. The works of the flesh are *hatred, variance, emulation, wrath, strife, sedition, envyings; of the which I told you before, as I have also told you in time past, that they which doe such things shall not inherit the kingdome of God.* This sin alone unrepented on will shut a man out of heaven. Therefore it is said, *Revel.* 22. 15. *without are dogs. This sinne alone makes thee unfit to come to the Sacrament*, Mat. 5. 23. *This sinne alone makes God abhorre our Fasting dayes*, Isa. 58. 4. *Behold, ye fast for strife and debate, &c. This sinne alone turnes our prayers into curses*: For when thou prayest unto God, *Forgive us our trespasses, as we forgive them that trespas against us*, if thou beest in malice and hatred

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with thy brother, thou prayeſt unto God not to forgive thee thy treſpaſſes. Notable is the ſpeech of *Cyprian*, *Peius eſt ſcindere Eccleſiam quam ſacrificare Idolo*. *Schiſme* in the Church is a greater ſinne then *Idolatry*. *Auſtin* ſaith, it is a greater ſinne then *hereſie*. And this (ſaith he) God himſelfe declared when he puniſhed *Corah* and his company that were Schiſmatiques with a greater puniſhment then ever he puniſhed Idolaters or Heretiques: *Quis iam dubitaverit hoc eſſe ſcelaratius commiſſum, quod eſt gravius vindicatum.*

Fourthly, Conſider the *wofull miſchiefes that are brought into Church and State by theſe our diviſions*. If all the *Ieſuites* in the Chriſtian world; If all the *Devils* in hell ſhould joyne together, to deviſe a way to undoe the *Parliament*, and the good Cauſe they manage, they could not invent a readier way then by dividing you one from another at this time. This makes you to fight againſt your ſelves, to murder your ſelves; your Cauſe, your Religion, and to murder all that adhere unto you. Hereby God is diſhonoured, Reformation hindered, Religion diſcredited, the good Cauſe diſliked, the Enemie ſtrengthened; You are weakened, your Counſels diſturbed, the Warre prolonged, the Power of godlineſſe abated, &c. as hath beene formerly mentioned. Hereby we are all *tantum non*, deſtroyed, and deſtroyed we muſt be if our breaches be not made up. *For if we bite and devoure one another, We ſhall be conſumed one of another*, Gal. 5. 15. Famous is the Story of *Menenius Agrippa*, who, when the people of Rome had divided themſelver from the *Senate of Rome*, came to the people and told them an Apologue of the members of the body, how they did once conſpire together againſt the *belly*, becauſe that the belly did live idlely, & devoure all the meat that the hands did work for and feet walke for, &c. And therefore they agreed together to ſtarve the belly. The hands refuſed to work for to feed it; the mouth refuſed to take in meat; the feet refuſed to goe to fetch it, &c. But within a very little while the members of the body ſaw their errour: for the feet began to grow feeble and unable to walke; the hands grew weake; the whole man ſick: and then they underſtood that the belly was not idle; but that it conveyed the nouriſhment it received to every part of the body: and hereupon they all agreed to joyne together to provide for the belly as well as for themſelves.

Liv. Decad. 1.

themſelves. This Fable reconciled the people, and Senators of *Rome*. This Fable teacheth us, *That diviſions in the body naturall, and ſo alſo in the body politique, are ruinating and deſtructive to the body.*

And the truth is, All the hope the *enemy* hath, is in our *diviſions*; herein he boaſteth, and glorieth: There is nothing that ſtrengthens their deſignes at *Oxford* ſo much: nothing that puts ſo much courage and reſolution into the hearts of our Adverſaries, as the Diviſions that are amongſt us.

This is the argument *Melanction* uſed to perſwade the divided *Proteſtants* of his time to peace and unity; and he illuſtrateth his argument by a notable parable of the *Wolves* and the *Dogs*, who were marching on-ward to fight one againſt another. The *Wolves* that they might know the ſtrength of their adverſary, ſent forth a *Maſter-Wolfe* as their *Scout*: The *Scout* returnes and tels the *Wolves*, That indeed the *Dogs* were more in number, but yet they ſhould not be diſcouraged: For he obſerved, That the *Dogs* were not one like another; a few *maſtives* there were; but the moſt were little *curres*, which could onely barke but not bite, and would be afraid of their owne ſhadow. Another thing alſo he obſerved which ſhould much encourage them, and that was, That the *Dogs* did march as if they were more *offended with themſelves then with us*; not keeping their ranks, but grinning, and ſnarling, and biting; and *ſometimes tearing each other, as if they would ſave us a labour*. And therefore let us march on reſolutely, for *our enemies*, are their *owne enemies*; enemies to themſelves, and their owne peace; they bite and devoure each other, and therefore we ſhall certainly devoure them. I need not make any Application of this Parable. There is nothing that more *heartens our enemies, and diſheartens our friends, then our Diviſions.*

Fourthly, *Conſider the great happineſſe that would accrue to Church and State, if we were united together againſt the Common Enemy*. If all the *Saints upon earth*, and *Angels in heaven* ſhould ſtudy to find out a way to ſave *England* from ruine, they could not find out a readier way, then by uniting us together at this time. *England* is an Iland divided from all the world; and if it were not divided within it ſelfe, it need not feare all the world. If *London* were as a City at unity within it ſelfe, what could de-

ſtroy it? Did we all doe as the *Iſraelites* did, *Iudg.* 20. 8. *They all aroſe as one man, &c.* and as *Ioſhua* 22. 12. how quickly would theſe wars (through Gods bleſſing) be at end? What an honour would it be to the Cauſe we fight for; to the Reformation we pray for; the Religion we profeſſe; to the God we worſhip, if we did with united ſtrength purſue theſe things? How ſhould we ſupport and helpe one another, *et portantem portare*, as the *Cranes* do one another in the manner of their flying. I muſt not here forget to mind you of that known ſtory of *Scillurus* that had eighty ſonnes, and when he was dying he called them all before him, and preſented them with a bundle of ſpeares, and bad them try whether they could breake that bundle; and they tryed, but were not able. Afterwards he puls out one javelin out of the bundle, and bade them break that, which they eaſily did; and ſo a ſecond, and a third, till they had broken them all. Intimating thereby, that unity in Families, and compacted ſtrength is the bond that preſerves the whole Family; and whereſoever this bond is broken, that Family is quickly deſtroyed. The like ſtory doth *Saluſt* tell of one *Micypſa*, who when he was dying called his ſonnes and cauſed them to write this ſentence in *Golden* letters: *Concordiâ parvæ res creſcunt, diſcordiâ magnæ dilabuntur.* Oh that God would give us hearts to ſpiritualize theſe ſtories!

Fifthly, Conſider the late *Nationall Covenant* you have taken, wherein you have lifted up your hands to the moſt *High God*, and have ſworne to ſtudy unitie and conformitie in Religion, &c. And to endeavour according to your places, to extirpate Hereſie, Schiſme, &c. I know not how it is come to paſſe, but ſure I am, our diviſions are greater ſince we took this Covenant then before. And ſure I am that God will call us to a ſtrict account for this grievous ſinne of *Periurie*. And if ever *England* periſh by theſe wars, this ſhall be *Englands Motto: Here lyeth a Nation that hath broken Covenant with God, and therefore is this great evill come upon her.* And therefore I beſeech you, be mindfull of your Covenant; and remember it is not the taking, but the keeping of Covenant that prevailes with God. And if he ſhall be ſhut out of heaven that *keepes not his promiſe, though it be to his hurt*, Pſal. 15. 4. much more he that keeps not *his oath, when it is for his good.*

Sixthly, Conſider further, That our *enemies that fight againſt*

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us agree together: Herod and Pilate are made friends, and joyne together to put Chriſt to death. The *Herodians and the Phariſees*, though diſſenting one from another, yet both agree againſt Chriſt, *Mar.*12.13. The *Herodians* were *Courtiers*, and ſought to bring in *Tyranny*; the *Phariſees* were *popular*, and ſought to maintaine the peoples *liberties*; and yet they both joyned together againſt *Chriſt*. thus did the *Sadduces* and *Phariſees* alſo. Thus *Act.* 17. 18. The *Epicures* and *Stoiques* combine againſt *Paul*. Shall *Iudas* conſpire with the *Phariſees* and *Sadduces* to betray Chriſt? and ſhall the Diſciples of Chriſt fall out amongſt themſelves? Shall *Paul* and *Barnabas* divide one from another? God forbid! Shall the *Iriſh Rebels*, the *Oxford Lords* and *Gentlemen*, the *Engliſh Papiſts*, and the *Engliſh Biſhops*: The Proteſtants at large, and the ſeduced people all agree together like *Sampſons* Foxes with firebrands at their tayles to burne three Kingdomes? And ſhall not we agree together to ſave three Kingdomes? Shall the Lions, Beares, Tygers, Wolves, Lambes and Sheepe, &c. that were ſhut up in the Arke, agree together while they were in the Arke? (for we doe not read that they did hurt one another all that while) And ſhall not we that are ſhut up here, in *London*, and in a few aſſociated Counties as in an *Arke*, agree together to preſerve one another from a Deluge of Waters that is drowning us all, though we ſhould differ in ſome few things one from another?

Seventhly, Conſider the very *Heathen how carefull they have beene to maintaine unitie and peace in times of publique danger*, and how carefull to lay aſide all private quarrels. I will inſtance onely in the ſpeech of *Ariſtides* to *Themiſtocles*. *Plutarch* tels us, that from their very childhoods they did differ one from the other, and never could agree. But when a common enemy came againſt them, then *Ariſtides* comes by night to *Themiſtocles*, and ſaith unto him, *Si ſapimus, omiſſâ tandem iuvenili et inani concertatione, contentionem de ſervanda Græcia ſalubrem honeſtamq; ſuſcipiamus*, &c. *Let us leave all youthly contentions, and tend unanimouſly to the publique good*. Oh that this counſell might take impreſſion in the hearts of us Chriſtians at this time.

Eightly, Conſider further, how that the very *Devils in hell agree to promote their owne kingdome*. If *Satan* be divided againſt *Satan* (ſaith Chriſt) how can his Kngdome ſtand? And my Text

is brought (as I have ſaid) as an argument to prove that Chriſt did not caſt out Devils by the power of *Belzebub*, becauſe then Satan ſhould be divided againſt himſelfe, and ſeeke his own ruine which he will never doe. There is peace amongſt the Devils in hell. And certainly there cannot be better Muſicke to the Divels in hell, then to ſee the *Parliament* divided againſt it ſelfe; and the *City* divided againſt it ſelfe; and the *Godly Miniſters* divided againſt themſelves at ſuch a time as this is.

Ninthly, and eſpecially, Conſider the *Lord Ieſus Chriſt* who is the *Great Peacemaker*, who came into the world when all the world was at *peace*; at whoſe birth the *Angels* ſang, *Glory to God on high, and in earth peace:* who when he was dying left a *Legaſie* of peace to his people, and gave his Diſciples a *New Commandement*, to *love one another:* (which was therefore called a *New Commandement*, becauſe it was inforced with a new example; even the example of Chriſts love to us) Who when he made that admirable Prayer, *Iohn* 17. the chiefe part of it was, that *God would make his children one, as he and the Father were one.* And he gives the reaſon of it, *verſ.* 21. *That the world may beleeve that thou haſt ſent me.* The world will not beleeve in *Chriſt* when they ſee *Chriſtians* diſagree. *Nothing hinders men from beleeving in Chriſt more then the differences and diviſions of thoſe that doe beleeve in Chriſt.* It is an excellent obſervation of *Athanaſius:* That the very manner of Chriſts death doth preach the Doctrine of Vnitie and love to Chriſtians. For *Chriſt was not ſawen aſunder as the Prophet Iſaiah was.* He was not *beheaded as Iohn Baptiſt was.* There was not a *bone of his broken*, nor any whit of his *garment rent or torne.* And all this to teach Chriſtians (ſaith he) to be at unitie within themſelves. Was not a *bone of Chriſt broken upon the Croſſe, and ſhall all his members breake in pieces now he is in heaven? Was his garment kept whole, and ſhall his body be rent and torne in pieces?* This is *Pauls* Argument to perſwade the divided *Corinthians* to Peace and Vnitie, 1 *Cor.*1.13. *Is Chriſt divided? And why are Chriſtians divided if Chriſt were not divided?* Why doth one ſay, *I am of Paul*; another, *I am of Apollo*; another, *I am of Cephas*, &c. And therefore if you be Chriſtians live in love and unitie, as the Diſciples of Ieſus Chriſt, that ſo the world may beleeve in Chriſt.

Oh

Oh that these *Motives* might take deepe rooting in your affections: And that every one in his place would labour after Peace and Vnitie. That you that are Magistrates and Iustices, would *bind your selves to the peace*! It is no discredit in this sense to be *bound to the peace*. You are called *Iustices* of the *Peace*, not because you should hold your peace when God would have you to speake; but because it is your dutie to make peace, and to keep peace. Let all *godly Ministers* preach up the duty of *brotherly love*, which is quite forgotten amongst most Christians. It is a dutie quite *dead and buried*; let us labour that it may have a speedy *resurrection*. The Apostle saith, 1 *Thes.* 4.9. *As touching brotherly love ye need not that I write unto you &c.* But we Ministers, now a dayes, need to write and preach of no duty more then this. And then let all Ministers and people, *Pray for the peace of Ierusalem*, and give the Lord no rest until he make *England* and *Ireland*, *a praise in the earth*. Let us pray for peace, and fight for peace, and contribute our money willingly for a peace. For indeed, all our fighting, and all our vast expences, are but as wayes and meanes to a safe and well grounded peace. *Let us fight for peace, with peace one towards another*. And let us not complaine and murmur at the greatnesse of our contributions; but remember the story of the old covetous Miser that hung himselfe to save charges; and his man comming in unawares and seeing his Master a hanging, cut the rope in pieces and thereby saved his Masters life. The Master being recovered, instead of thanking his man, fell a chiding of him because he cut the rope in pieces, and so did put him to the charges of a new rope: whereas he should rather have untied it, then cut it. This man, you will say, did little deserve to have his life saved. Iust such is our condition. Our cruell enemies are ready to devoure and destroy us. All that the *Parliament* doth, is to cut the rope in pieces with which they would hang us. And if we be put to more then ordinary charge, let us not grumble at those expences which are *the preservation of our lives*. *That man is unworthy to live, that murmurs to lay out a little money to save his life.*

But here I must put in three Caveats, & beseech you *in the first place*, to remember that when I speake so much for unity, I would also have you to remember that *Vnum & verum convertuntur*. That *unity* without *verity*, is not a *true peace*, but a *conspiracy*. *Om-*

nis concordia in veritate. Unity ioyned with falſhood is execrable adulterie, ſaith *Cyprian.* When unitie and falſhood are married together, it is no *lawfull marriage*, but *execrable adultery*. If I cannot have peace with men, but I muſt loſe my peace with God; farewell peace with men that I may keep my peace with God. One great reaſon why we have ſo little peace upon earth, is becauſe we ſeek after it more then after the glory of God in heaven.

You will muſt remember *in the ſecond place*, that this *Unity* that we muſt labour after, muſt be in a *Scripture Way*. The *Primitive Church* for Vnity ſake, and to prevent Schiſmes, ſet up one *Preſbyter* as a *Biſhop* to rule over the reſt with *Maiority* of power in Iuriſdiction and Ordination. But this at beſt was but a *humane invention*, and it proved an increaſer of Schiſme and Diviſion. The *Papiſts* ſet up the *Pope* to preſerve unitie: But he is the *greateſt Apple* of ſtrife the Chriſtian world hath. It will be our care to ſtudie to promote a *unitie* in ſuch a *Way* which the Scriptures hold forth, and this will proſper.

You muſt alſo remember *in the third place*, that our *unitie, peace, and love*, as it muſt be *in the truth*, ſo it muſt be *in truth*. It muſt be cordiall and reall. Oh, that I could once ſee all Gods people *of one lip*, as it was before the confuſion of Tongues, *Gen.* 11. 1. That this might be the Motto of Gods people in *England: Cor unum, via una*, One heart, and one way. That they that ſhall ſing one and the ſame Song in heaven, may agree in the ſame way of worſhip here upon earth. Excellent was that ſpeech of *Grynæus*, when he was dying: I am now going (ſaid he) to a place (meaning heaven) *ubi Lutherus Calvino benè convenit:* where *Luther* and *Calvin* agree well together. Shall we agree well in heaven, and ſhall we not agree together upon earth? God forbid. Let us alwaies remember that ſpeech of *Ioſeph* his brethren when they were going home to their Father, *Gen* 45.29. *See that you fall not out by the way*. We are all *pilgrims*, travelling towards our heavenly *Canaan*, to one and the ſame *God and Father*. Oh let us not fall out by the way. And let the two Arguments that *Abraham* uſed to *Lot*, *Gen.* 13.7,8. mightily prevaile with us, to make us more ambitious of unitie, peace, and concord, then ever yet we have beene. *Let there be no ſtrife betweene me and thee, &c. for we*

are

are brethren, and the Canaanite is in the Land. Theſe are two golden allurements: the Lord make them effectuall! I had almoſt forgotten *Davids* Arguments in the 133. *Pſalme. Behold, how good and how pleaſant it is, for brethren to live together in unitie.* The word *Behold,* is prefixt, that ſo the commendation might take the deeper impreſſion. Many things are *good* which are not *pleaſant,* and many things *pleaſant,* which are not *good*; but it is both good and pleaſant for brethren to dwell together in unitie. It is like *Aarons* precious oyntment *that went downe to the skirts of his garments, &c.* It is a communicative mercy that perfumeth whole Kingdomes with bleſſings. It is like the *dew of Hermon, &c.* It makes barren Lands fruitfull. *It is like the dew upon the mountaines of Sion, Where the Lord commanded the bleſsing, even life for evermore.*

But you will ſay, Here are Motives and Arguments ſufficient to perſwade any man to the practiſe of this bleſſed grace. Let us heare ſome helps and meanes to procure this great mercy, that ſo our Diviſions may be healed; and peace, unitie, and concord may dwell in our Land. *Obiect.* 1. Means and helps for the procurement of unity and peace.

This is a worke worthy of a *God,* and none but a *God* can doe it. *Anſw.*

It is with us in *England,* as it was with the women that went early in the morning to the Sepulchre, and there they found a great ſtone, and they ſaid, *Who ſhall roll away this ſtone? for it is very great.* Mar. 16. 3, 4. *And behold, there was a great earthquake, for the Angel of the Lord deſcended from heaven, and came and rolled backe the ſtone from the doore, and ſate upon it.* This is our condition. There is a *great Mountaine* of Diviſion that *obſtructs* the happineſſe of *England,* and that hinders the *Lord Chriſt and his Kingdome* from *riſing* out of the grave of ſuperſtition. But who now ſhall roll away this great ſtone from the doore of the Sepulchre? I feare it will coſt an *earth-quake* before it be removed. Oh that we had *faith to remove Mountaines*! Oh that God would ſend his *Angel* to roll away this ſtone! *That God would make the Aſſembly of Miniſters his Angels to take away this great Mountaine, that ſo there may be a Reſurrection of Jeſus Chriſt, and his pure worſhip in all its glory and beautie even in our dayes!* The ſtory of *Iehoſaphat,* 2 *Chron.* 10. 12. will very well ſuit with our times:

times: We are in a very great ſtraight as he was; and what he did, and ſaid, will very well befit us. Let us goe to God by prayer, and ſay. *Oh our God, we have no might againſt this great company that cometh againſt us. We have no ſtrength to heale our Diviſions in the Church, and in the State, they are ſo great and ſo many. We know not what to doe, but our eyes are upon thee. Thou that didſt find out a Way hid from ages and generations,* Col. 1.26. *A way hid from Angels and Archangels, hid within thy ſelfe,* Epheſ. 3.9. *To ſave poore undone, fallen, loſt man, even by Ieſus Chriſt.* Oh find out a way to reconcile *King and Parliament, to unite thy divided people in the truth!* Oh bleſſed *Ieſu that cameſt into the world to breake downe the middle Wall of partition betweene Iew and Gentile*; that art the great Peace-maker, *make up our Wide and great breaches, and take away the many Wals of partition that divide us one from another.* After this manner we muſt wraſtle with God in prayer, and watch thereunto with all perſeverance.

But beſides this generall helpe by Prayer; give me leave to name a few other which are more particular.

1. Helpe. First, *Let us labour to make our peace with God, and God will make us at peace one with another. Tranquillus Deus tranquillat omnia.* If God be at peace with thee, he will make the very ſtones in the ſtreet to be at peace with thee; he will make peace flow downe like a river, and like a mighty ſtreame. *When a mans Wayes pleaſe God, he will even make his enemies to be at peace with him,* Prov. 16.7. You ſhall finde in Scripture, that when *a Church, State, or perſon divided it ſelfe from God by ſinne, God ſuffered it as a puniſhment to be divided from it ſelfe by faction.* Aſſoone as ever *Solomon* had forſaken God by Idolatry, God preſently divided his Kingdome from him. And God threateneth *Ierem.* 13.13. That becauſe his people had forſaken him, that therefore he would *fill the Inhabitants of Ieruſalem with drunkenneſſe, and he would daſh them one againſt another, even the fathers and the ſonnes together, he would not pity, &c.* You ſhall find alſo that *when a King and Kingdome returned to God, then they had peace, and flouriſhed in all outward happineſſe,* 2 Chron. 15.3,4,5,6,8,12,13,19. 2 *Chron.* 17.3,5,6.10.. And therefore if ever you would cure *Englands* diſtractions to purpoſe; ſtrike at the root and cauſe of our diviſions. Let us labour to find out all thoſe ſinnes that ſeparate between us

and

and God; And when you have found them out, you must not deale with them as the *Parliament* doth with their prisoners which they take, using them more kindly and courteously then they were used before they were prisoners: nor as *David* would have his sonne *Absolom*, concerning whom he gave a strict charge, that they should use him kindly for his sake: but you must doe as the *Oxford* men doe with our prisoners, use them cruelly. Doe as *Ioshua* did with the five Kings whom first he kept up close prisoners in a Cave, and afterwards sent for them, and trod upon their necks, and hung them up before the Lord. Thus must we deale with our sinnes, and then we shall have peace. *For as the lines in a circumference that are drawne to the Center, the neerer they are to the Center, the neerer they are one to another: So the neerer any men come to God in similitude and likenesse, the neerer they will be ioyned one to another in unitie and love.* For if any may say he loveth God and hateth his brother, he is a lier. For he that loveth not his brother whom he hath seene, how can he love God whom he hath not seene? And this Commandement have we from him, that he that loveth God, love his brother also, 1 *Ioh.*4.20,21.

Secondly, Take heed of the Land-destroying Opinion of those that plead for an *illimited toleration of all Religions, even of Turkisme, Iudaisme, &c.* The Lord keepe us from being poisoned with such an Error! This Text riseth up against it. For it will *divide a Kingdome against it selfe.* It will rend it into a thousand pieces. It it a *Doctrine directly contrary to your late Oath and Covenant. A Doctrine that overthroweth all Church-Government, bringeth in confusion,* and openeth a wide doore unto all *irreligion and Atheisme. For at the same doore tha all false religions come in, the true Religion will quickly get out.* And if it be as good for a man to live where *nothing is lawfull*, as where *all things are lawfull*: surely it is every way as uncomfortable to live where there are all *Religions*, as where there is *no Religion* at all.

Thirdly, To heale our Divisions, we must labour to be *cloathed* with the *garment of humility*: For *onely by pride* (saith the Wiseman) *cometh contention*, Prov.13.10. Now there is a double humilitie we must be cloathed withall; *humilitie of iudgement*, and *humilitie of heart*. First, *humilitie of iudgement*, to thinke that others may know the truth as well as our selves; to have a low

eſteeme of our owne underſtanding: *For he that thinketh he knoweth any thing, he knoweth nothing yet as he ought to know*, 1 Cor. 8. 2. *And if any man teach otherwiſe, &c.* ſaith the Apoſtle, 1 *Tim.* 6. 3. 9. *He is proud knowing nothing, &c.* And therefore let us not be *Wiſe in our owne eyes, nor leane to our owne underſtandings*, *Prov.* 3. 5. 4. Secondly, humilitie of heart. An humble heart is a peaceable quiet heart. An humble heart will be ſenſible of the leaſt ſinne, much more of this great ſinne to diſtract and deſtroy the peace of three Kingdomes by unneceſſary diſputations.

Fourthly, Labour for *grace to contemne the World and all worldly things.* For many times diviſions ariſe out of baſe Covetouſneſſe. It was the love of the world that divided *Demas* from *Paul.* And therefore it is ſaid, 1 *Tim.* 3. 3. That a Miniſter muſt not be *greedie of filthy lucre*; and as if that were not ſufficient; he addes *nor covetous.* And therefore if you would live in unitie and peace; *Take heed and beware of covetouſneſſe.*

Fifthly, Pray for the *ſpirit of meekneſſe, patience, long-ſufferance*; *and for mortified affections.* It is one of the Ingredients required in a Miniſter, that he ſhould be one *That is not ſoone angry*, Titus 1. 7. and one that is *patient, no ſtriker, no brawler*, 1 Tim. 3. 3. Meekneſſe, and Patience, and Mortification, are neceſſary Ingredients into that *Medicine* that muſt cure our *divided Kingdome. For an angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſions.* Prov. 29. 22. *Unmortified affections* are the cauſe of much diſturbance in Families and Cities. And therefore Chriſt ſaith, *Mar.* 9. 50. *Have ſalt in your ſelves, and have peace one with another.* This *ſalt* is the *ſalt of Mortification.* We muſt labour to have our anger mortified; our love of the world mortified; our pride mortified; and this will be a notable meanes to make us at peace one with another. As in the *Old Law*, every ſacrifice was to be ſeaſoned with *ſalt*: So let every man pray for This *ſalt* within himſelfe to ſeaſon his unmortified affections, and this will keepe him from *putrifying* in malice, envie, hatred, &c.

Sixthly, *Let all thy private aimes be ſwallowed up in the publique good.* Let the Cauſe of *Ieſus Chriſt* and his *Church* be dearer to thee then thine owne life; and this frame of ſpirit will exceedingly incline thee to all lawfull waies of peace and unitie. Remember *Old Ely*, and *how his heart* trembled for *the Arke of God*,

1 *Sam.*

1 *Sam.* 4.13.18. He trembled not for the thought of his children, but for the Arke; and aſſoone as ever mention was made of the taking of the Arke, he fell downe and brake his necke: he was not troubled at the mention of the death of his two ſonnes, &c. The like we read of his daughter in law, 1 *Sam.*4.19,20,21,22. The like of *Nehemiah* who was in great proſperitie himſelfe, and yet how was he diſtreſſed in ſpirit for the miſeries of *Ieruſalem*, *Nehem.*1.4. The like we read of *Daniel*, &c.

Seventhly, *We muſt nip Diviſions in the bud*, and quench the fire of Contention at the beginning. That fire is eaſily quenched at firſt, which when it hath once taken poſſeſſion is not to be quenched. The Lord grant it be not laid to our charge, that we have ſuffered *Englands* diſtractions to grow to ſuch a height, and have not laboured in our ſeverall places to compoſe and quiet them.

Eightly, *Let us yeeld one to another for peace ſake.* Famous is the example of *Abraham*, and worthy of all imitation, who yeelded his right up to *Lot*, who was his younger and inferiour, for peace ſake, *Gen.*13.9. *If thou wilt take the left hand, then I will goe to the right; or if thou departeſt to the right hand, then I will goe to the left.*

Ninthly, *Take heed of groundleſſe iealouſies and ſuſpicions one of another.* This is *Englands* great ſinne, and the chiefe cauſe of many diſtempers amongſt us. We are like unto the children of *Iſrael*, who when they came firſt out of *Egypt* did almoſt deifie *Moſes* and *Aaron*, But afterward, aſſoone as ever they began to meete with ſtraights and difficulties, they began preſently to murmur againſt them, and to call their fidelitie into queſtion; and to accuſe them, as if they had a deſigne to bring them into the Wilderneſſe to deſtroy them, *Exod.*16.2,3. Iuſt ſo doe we. When our Armies for our ſinnes are juſtly puniſhed with ill ſucceſſe, inſtead of reflecting upon our ſinnes, to be troubled for them; we fall a murmuring againſt our Chiefe Commanders, and queſtion their fidelitie; as if they had a deſigne to betray us into the enemies hand. I doo not ſpeake this as if I would countenance any Commander that is guilty; or hinder juſt complaints of, and inquiries after thoſe that are guilty; or the uſe of juſt meanes to be rid of ſuch. But all that I ſay is: That to faſten *uninſt ſuſpitions*,

and *groundleſſe iealouſies*, upon thoſe that venture their lives and eſtates in the common cauſe, is to be guilty of Robbery and Murder: it is to ſteale away and murder their *good names*, which is as precious as life it ſelfe: and it is a ſinne that God will not pardon unleſſe the party that is guilty endeavour to make *reſtitution* of his good name, which is a worke not eaſie to be done. *For a mans good name is like a white piece of paper, which if once blotted it will be hard to wipe out that blot ſo as to leave no print of it behind. A mans good name is like a Merchants eſtate which is long in getting, but is loſt in a minute:* and when it is loſt in the bottome of the Sea, how ſhall it ever be recovered againe? So is a mans good name. But yet God will accept of our endevours to make reſtitution if faithfull and induſtrious.

Tenthly, To heale our Diviſions, we muſt make conſcience to *ſilence all our private Opinions, and differences. Haſt thou faith?* (ſaith the Apoſtle, *Rom.* 14.22.) *have it to thy ſelfe before God.* Doe not diſturbe the Church of God at this time with thy private faith. Indeed if it be a matter abſolutely neceſſary to ſalvation, it is charitie to acquaint the Church of God with it: but if we can be ſaved without it, this is not a fit time to broach any new Opinion. For as *Eliſha* ſaid to *Gehezi*, 2 *King.* 5.26. *Is this a time to receive money?* &c. So ſay I: Is this a time to trouble *England* with New Opinions? *Aulus Gellius* tels us of certaine men that were in a Ship ready to periſh by reaſon of a great Tempeſt, & one of them being a Philoſopher, fell a asking of many trifling Queſtions: to whom they anſwered: ἡμεῖς ἀπολλύμεθα, καὶ σὺ παίζεις; We are periſhing, and doſt thou trifle? So ſay I; *Is England a periſhing, and is this a time to trouble it with unneceſſary diſputations?* I doubt not but there will a time come wherein every mans owne opinion ſhall be heard: but this is a time wherein we ſhould all unite againſt the Common Enemy that ſeekes to devoure us all. For my part, I doe here openly profeſſe, That if I had an opinion diſagreeing from that way of Reformation which is likely to be ſet up, and did ſee that the publiſhing of it would diſturbe the peace of the Kingdome, I would doe with it as the Mariners did with *Ionah, I would caſt it into the ſea rather then increaſe the Tempeſt by my opinion; eſpecially at ſuch a time as this is.* And I doubt not but every honeſt man will do the like.

Laſtly,

Laſtly, It is your *dutie (Right Honourable)* whom *God* hath betruſted with great power, to ſuppreſſe theſe diviſions and differences in *Religion* by your *Civill Authoritie*, as farre as you are able, leſt you be *acceſſary* unto them. For God hath made you *Cuſtodes utriuſque tabulæ*, Keepers not of the ſecond Table onely, (as ſome ſondly imagine) but of the firſt Table alſo, and not onely Keepers, but *Vindices utriuſq; Tabulæ*, Puniſhers alſo of thoſe that tranſgreſſe againſt either of them. For you are the *Miniſters of God for good*, and *Revengers to execute Wrath upon him that doth evill.* Rom. 13.4. And God hath deputed you for the *puniſhment of evill doers, and for the praiſe of them that doe well.* 1 Pet. 2. 19. There are ſome that would *blot out halfe your Commiſſion*, and reſtraine this *Good* and *evill* to civill good and to evils onely againſt men. But this is againſt that generall Rule, *Non eſt diſtinguendum ubi lex non diſtinguit.* Where the Law doth not diſtinguiſh, there muſt not we diſtinguiſh. Tell me I beſeech you, *Shall it be lawfull for Magiſtrates to puniſh thoſe that deſtroy mens bodies, but not thoſe that deſtroy mens ſoules?* Shall they be blamed for *ſuffering* men to draw people away from *obedience* to the Laws of the Land and to themſelves, and not alſo for *ſuffering men to draw away people from the truth of the Goſpel*, and from the wayes of God, ſuch as *Hymenæus* and *Philetus*, who *overthrow the faith of ſome, and their words eate as a Canker?* Shall Chriſtian Magiſtrates take up the Maxime of *Tiberius*, *Deorum iniurias Diis curæ eſſe?* Let God himſelfe take care to vindicate himſelfe from injuries committed againſt God? As for me, I will (juſt like *Gallio*) take care of none of theſe things. Can Chriſtian cares endure ſuch language? Doth not God prophecy, *Iſaiah* 49. 23. That in the New Teſtament *Kings ſhall be our nurſing Fathers, and Queenes our nurſing Mothers?* And how can a Chriſtian Magiſtrate diſcharge that dutie aright if he hath not power from God to puniſh thoſe that would poyſon the ſoules of his *weake children* with hereſies, and ſoul-deſtroying opinions? I do not deny, but that there is great wiſdome to be obſerved by Magiſtrates in diſtinguiſhing between *perſons and perſons*, betweene *errors and errors.* Some *perſons* are pious and peaceable, others turbulent and furious. Some errors are ſuch, as *ſubvert the faith, and deſtroy the power of Godlineſſe:* others are of a leſſer nature,

which may conſiſt with the power of Godlineſſe, and with an unitie in the faith. But that which I now ſpeake againſt, is that unbounded libertie that is pleaded for in divers books lately written, which hold forth this prodigious Tenent. *That every man is to be ſuffered to have the libertie of his conſcience, be it never ſo Heretical or Idolatricall.* This overthroweth all the power of the Magiſtrate in puniſhing hereſie, blaſphemy, Idolatry, and is contrary to many plaine Texts of the * Old Teſtament, and to thoſe of the New Teſtament above mentioned.

Bloudy Tenent. The Good Samaritan. John Baptiſt.

* 2 Chron. 15. 13. 2 Chro. 34. 32. Ezra 10. 8. Deut. 13. 5, 6. 2 King. 23. 1.

Object. *Will you allow the Magiſtrate to Tyrannize over mens conſciences.*

Anſw. By no meanes. But I beleeve it is the Dutie of Magiſtrates to keepe men from infecting their Subjects with ſoule-deſtroying errors. If thou haſt an Hereticall opinion, have it to thy ſelfe, and the Magiſtrate will not; nay, cannot meddle with thy private conſcience. But if thou laboureſt to infect others with thy grace-deſtroying opinions. I doubt not but the Magiſtrate is bound to keepe thee from ſpreading thy infection to the undoing of the ſouls of his Subjects. If he may lawfully ſhut up a man that hath the plague upon his body, that he may not infect others, why not a man that hath the plague of Hereſie upon his ſoule, that ſo he may not deſtroy the ſoules of thouſands? Shall a *Maſter* in a Family have power to put away a *ſervant* that is tainted with a groſſe opinion, and yet not be called a *Tyrant* over that *ſervants conſcience?* And ſhall not the *Chiefe Magiſtrate* of a *Kingdome* have power to *put out of his Kingdome* (at leaſt to ſhut up from doing hurt) one that is his *ſubiect* and polluted with blaſphemous hereticall Idololatricall opinions? *Is not the Kingdome the Magiſtrates Houſe and Family?* But enough of this.

Theſe are the meanes that are to be uſed to cure the miſerable diſtractions of *England.* The Lord give us grace to put them in practiſe.

Vſe 4. There is one Vſe more yet behind, and that is an *Vſe of Conſolation* to the people of God. Notwithſtanding, all the Diviſions and Diſtractions that are in the Kingdome. This is an Alablaſter boxe full of precious oyntment, and it conſiſts of foure particulars.

1. *Remember for your Comfort that there was never any great Reformation brought in by God into a Kingdome, but it hath alwaies been*

been attended with divisions and differences in Religion. In *Luthers Reformation*, How great were the differences between him and *Calvin*; Insomuch, as the *Reformation* was more hindred by their Divisions, then by the power and policy of the Enemy, and yet notwithstanding, God carryed on the Worke of Reformation maugre these divisions. In the *Primitive times*, many and great were the Divisions of the Church and of the Ministers thereof; Insomuch, as *Nazianzen* saith, that in his time there were *sixe hundred errors* in the Church; and in *Constantines* time, the differences between the *Bishops* were so many, that they brought *bundles* of *petitions* one against another, which the *Emperour* out of his wonderfull desire of Peace would not so much as read, but burnt them all before their faces. How sad was the division between *Paul* and *Barnabas*, and yet God turned it to a good effect. For by that meanes the Gospel was the more spread throughout the world! And therefore let us not be over-discouraged. For these Divisions are no new things, and therefore no strange things.

2. Consider for your comfort, *Magna veritas et prævalebit.* Truth is a beame of God, the purchase of Iesus Christ, and it shall prevaile at last. Though our divisions and distractions do much weaken us and prorogue our settlement, yet notwithstanding the Cause we manage is Gods Cause, and it shall prevaile at last. As Christ Iesus rose from the grave in spight of the *Iewes* that rolled a great stone before the doore of the Sepulchre to hinder him. So the Cause of Christ, and the worship and government of Christ shall rise and flourish: and there will come a time wherein the Church of God shall be glorious here upon earth; and the Motto of it shall be *Cor unum, via una.* One heart, one way. This will come to passe in spight of our Divisions. For God hath promised it, *Ier.* 32. 39. *Zeph* 3. 9.

The third Comfort is: That *Antichrist* shall downe though he be never so firmely united. The *Kingdome* of the *Devil* shall be destroyed though *Satan* joyne with *Satan.* And though *Satan* will not cast out Satan, but is strongly compacted, and as a Citie at unitie within it selfe, yet God will cast out *Satan* at *last*, and his kingdome shall perish. Though Turke and Pope; though French and Spaniard; though the Irish Rebels, and English Papists and Protestants

Proteſtants at large ſhould joyn hand in hand & conſpire together to overthrow the little flock of Ieſus Chriſt, yet notwithſtanding they doe but *kick againſt pricks*. Antichriſt is fallen, and the poore flock of Chriſt ſhall be as a *burdenſome ſtone unto all people; all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it*, Zach. 12. 3. *Bellarmine* makes *unitie* a ſigne of a true *Church*. But then there ſhould be a true Church amongſt the Devils; for where he dwels there is peace. And yet the Papiſts cannot boaſt much of their *unitie*. For they have their different Sects oppoſite one to another, and the Ieſuite to them all. Vnitie without verity is a ſigne of the Malignant Church, but not of the Church of Chriſt. And unitie without veritie, ſhall not uphold a State. *For though hand ioyne in hand the Wicked ſhall not be unpuniſhed*, Prov. 11. 21.

Laſtly, *Remember in what ſtate and condition the people of the Iewes were in when Chriſt came into the World.* It was when the *government* was departed from *Iudah*, and the *Kingdome* given to a *ſtranger*; when the *Sanedrim* (which was their Parliament) was deſtroyed; and they themſelves brought into perfect ſlavery. Their condition was never ſo bad as at that time. And alſo they never had more Sects and Diviſions then when Chriſt was borne: There were in *Ieruſalem* the *Herodians*, the *Scribes* and *Phariſees*. There were alſo the *Eſſeni*, (though the Goſpel makes no mention of them.) In this ſad juncture of time *Ieſus Chriſt* was borne. Oh what abundance of conſolation may be ſuckt out of the breaſts of this truth! Chriſt came into the world when his Church was in the greateſt extremitie. And are not we at this time in great extremity? Are we not brought very low by our ſinnes, and by our diviſions the fruit of our ſinnes? We have divided our ſelves from God by our ſinnes, and God hath divided us one from another. Let us beſeech the Lord Ieſus Chriſt to come once more into the world by his Spirit of power! Let us not deſpaire of his coming. For he is *Deus in monte*. He is our peace now the *Aſſyrian* is in the Land, *Mic.* 5. 5. And when he comes he will come as a Conquerour to ſubdue his enemies under his feet.

This day is the day which is commonly called *The Feaſt of Chriſts Nativitie*, or *Chriſtmas day*: A day that hath been heretofore

tofore much abuſed to *ſuperſtition* and *prophaneneſſe*. It is not eaſie to reckon whether the ſuperſtition hath beene greater, or the prophaneneſſe. I have knowne ſome that have preferred *Chriſtmas day* before the *Lords Day*, and have cryed downe the *Lords Day*, and cried up *Chriſtmas day*. I have knowne thoſe that would be ſure to receive the Sacrament upon Chriſtmas day, though they did not receive it all the yeare after. This and much more was the ſuperſtition of the day. And the prophaneneſſe was as great. Old Father *Latimer* ſaith in one of his Sermons, That the Devil had more ſervice in the twelve Chriſtmas holy dayes (as they were called) then God had all the yeare after. *Seneca* ſaith of his time, *Olim December menſis erat, nunc annus eſt*. There are ſome that though they did not play at Cards all the yeare long, yet they muſt play at Chriſtmas; thereby, it ſeemes, to keepe in memory the birth of Chriſt. This and much more hath beene the profanation of this Feaſt. And truely I thinke that the ſuperſtition and profanation of this day is ſo rooted into it, as that there is no way to reforme it but by dealing with it as *Hezekiah* did with the brazen Serpent. This yeare God by a *Providence* hath buried this *Feaſt* in a *Faſt*, and I hope it will never riſe againe. You have ſet out (Right Honourable) a ſtrict Order for the keeping of it, and you are here this day to obſerve your owne Order, and I hope you will doe it ſtrictly. The neceſſitie of the times are great. Never more need of Prayer and faſting. The Lord give us grace to be humbled in this day of Humiliation for all our owne, and *Englands* ſinnes; and eſpecially for the old ſuperſtition, and profanation of this Feaſt: alwaies remembring upon ſuch dayes as theſe, *Iſa.* 22. 12, 13, 14.

FINIS.

A Catalogue of the Sermons Preached and Printed by Order of both or either Houſes of *Parliament*, From *Ianuary* 1643. to *Ianuary* 1644.

Ianuary 31. 1643. { Maſter *Cawdrey*. *Prov.* 29. 8. / Maſter *Rutherford*. *Dan.* 6. 26.

February 28 1643. { Mr. *Baylie*. *Zach.* 3. 1, 2. / Mr. *Young*. *Pſal.* 31. 24.

March 27. 1644. { Mr. *Geleſpie*. *Ezek.* 43. 11. / Mr. *Bond*. *Iſaiah* 45. 15.

At the Thankſgiving for the Victory given to our Forces under Sir *William Waller*, and Sir *William Belfore*, over Sir *Ralph Hoptons* Armie.

Aprill 9. 1644. { Mr. *Obediah Sedgwick*. *Pſal.* 3. 8. / Mr. *Caſe*. *Daniel* 11. 32.

At the Thankſgiving for the Victory given to the Forces under the Command of the Lord *Fairfax* at *Selby* in *Yorkeſhire*.

Aprill 23. 1644. { Mr. *Perne*. *Exod* 34. 6. not Printed. / Mr. *Caryl*. *Revel.* 11. 16, 17.

Aprill 24. 1644. { Doctor *Staunton*. *Deut.* 32. 31. / Mr. *Greene*. *Nehemiah* 1. 3, 4.

May 29. 1644. { Doctor *Smith*. *Pſal.* 107. 6. / Mr. *Hall*. *Matth.* 11. 12.

Iune 26. 1644. { Mr. *Hardwick*. *Pſal.* 126. 5, 6. / Mr. *Hicks*. *Iſaiah* 28. 5, 6.

At

At the Thanksgiving for the Victory over Prince *Rupert*, and the surrender of *Yorke*.

July 28. 1644.
- Mr. *Vines*. *Isaiah* 63. 8.
- Mr. *Henderson*. *Matth.* 14. 21.
- Mr. *Herle*. not Printed.

July 31. 1644.
- Mr. *Rathband* not Printed.
- Mr. *Gower*. *Dan.* 12. 10.

At a Fast Extraordinary.

August 13. 1644.
- Mr. *Hill*. *Hag.* 1. 7, 8.
- Mr. *Palmer*. *Psal.* 99. 8.

August 28. 1644.
- Mr. *Rayner*. *Hag.* 2. 6, 7.
- Mr. *Tysdale*. *Psal.* 122. 6.

At a Fast Extraordinary for the Dysaster in the West.

Septemb. 12. 1644.
- Mr. *Newcomen*. *Ioshua* 7. 10, 11.
- Mr. *Coleman*. *Psal.* 6, 5.

Septemb. 25. 1644.
- Mr. *Proffet*. *Isaiah* 9. 13.
- Mr. *Seaman*. 1 *Kings* 3. 9.

At a Fast upon the Uniting of the Armies together.

Octob. 22. 1644

Before the Lords,

- Mr. *Temple*.
- Mr. *Chambers*.
- Mr. *Palmer*.

} not yet printed.

Before the Commons,

- Mr. *Calamy*. *Acts* 17. 30.
- Mr. *Sedgwick*. *Hebrews* 11. 7.
- Mr. *Vines*. 2 *Sam.* 15. 25, 26.

Octob.

		Before the Lords.
		Doctor *Smith.* not printed
Octob. 30.		Doctor *Staunton. Psal.* 06. 30.
1644.		Before the Commons,
		Mr. *Scudder. Micah* 6. 9.
		Mr. *Woodcock. Revel.* 16. 15.
		Before the Lords,
		Mr. *Strickland. Psal* 46. 1.
Novemb. 5.		Mr. *Spurstow. Ezra* 9. 13, 14.
1644.		Before the Commons,
		Mr. *Herle.* 2 *Sam.* 21. 16, 17.
		Mr. *Anthony Burges. Revel.* 19. 2.
		Before the Lords,
		Mr. *Hill.* 2 *Corinth.* 17. 18.
Novemb. 27.		Mr. *Wilkinson.* 1 *Chron.* 21. 24.
1644.		Before the Commons,
		Mr. *Pickering. Zach.* 3. 2.
		Mr. *Gipps. Psal.* 46. 1.
		Before the Lords,
		Mr. *Calamy.*
Decemb. 25.		Mr. *Sedgwick.* not printed.
1644.		Before the Commons.
		Mr. *Thorowgood. Phil.* 4 5.
		Mr. *Langley. Psal.* 74. 19, 20.